

THIS IS the boke
of the watsof god
whiche was the-
wed from the Angell of
god almighty, most high
vnto Elizabeth the had
mayden of Chrifte, and
of the lyuyng God, in
the fyft yeare of the vi-
sitation of her, In the
which yere the spirite of
our Lorde hathe visited
her, to the health of all
theim whiche perceyue
and take the fatherlye
monitions or warnyn-
ges of our lord god with
a thankful blessing and
benediction. And it was
in the yeare of our Lorde
incarnation a thou-
sande, a hundred fyfye
and fyve.

HIC est
liber vi-
arum dei,
qui annuncia-
tus est ab an-
gelo dei alec-
simi Elizabeth
ancillae Chri-
sti & dei viui,
in quinto an-
novisitationis
eius, in quo vi-
sitavit eam spi-
ritus ad salu-
tem omnium
qui paternas
admonitiones
Dei gratis be-
nedictione per-
cipiunt. Erat
in anno domi-
nice incarnati-
onis, Millesimo
centesimo
quingentesi-
mo sexto.

FACTVM
est in ex-
ordio qu[od]
t[er]t[i] anni visita-
tionis meæ iā
appropinquā-
tedie festo. Pē-
tecostes. Ego
Elizabeth vi-
di in visione
spiritus mei;
montem excel-
sum copioso
lumine in sum-
mo illustratū.
Et quasi vias
tres a radice ei-
us ad cauumē
vsq[ue] porrectas.
Quarum vna
quæ media es
iat it[er] dicens
mihi posita
speciem habe-
bat sereni coe-
li siue lapidis
Hyacinthini,
quæ

IT was doone in
the beginnyng of
the fyfte yeare of
my visitation, then dra-
wyng nere the feast of
Pentecoste, called whit-
sonyde, I Elizabeth in
the vision of my spiryte
haue senē a highe hyll,
lightned in the toppe of
that hill, with plētuous
light. And as thre waies
set or stretched from the
fote or roose of that hyll
vnto the height therof.
And of those thre ways
one which was the mid-
dell waye sette and put
right agaynst me, that
way had the semyng or
likelihode of the cleare
heaven, or of the stone
Iacynctyne. And that
waie

way whiche was on the right partes to me appeared grene. And that way which was on the lefte partes was purple. There stode forsooth a certayne noble man in the toppe of that hyll, agaynst the mydle waye, and he was clad with a iacintyne cote, and gyrt at the raynes, with a white brode gyrdle, and his face shynynge as the sonne. His eyes trewly bryghtly glitterynge in maner of sterres. And the heares of his head as woull moste whyte. He had forsoothe in his mouth a sword of either part sharpe. And in his right hande he hadde a key. In his lefte hande trewely he hadde as though it were a kyn-

quere dext-
 tris mihi erat,
 viridis appar-
 bat: & quæ
 sinistris purpu-
 rea. Stabat au-
 tem in vertice
 montis cōtra
 viam mediā
 vir quidam in
 signis tunica
 Hyacinthina
 indutus, &
 præcinctus ad-
 renes baltheo
 candido, faci-
 es splēdida e-
 rat vt sol. Ocu-
 li vero in mo-
 dū stellarū ra-
 diantes, Et ca-
 pilli ei⁹ rāquā
 lana candidis-
 ma. Habebat
 autē in ore gla-
 diū ex vtraq;
 pte acutū, et i
 manu dextri
 clauim, in sin-
 istra vero quasi

scriptu regis. ges sceptre.

Visio secūda.
Capitula. 2.

The second vision.

The. ii. Chapter.

Vidi rur-
sus alia
visione
in solennitate
Penthecostes
in ascensu mō-
tis eiusdem à
sinistris præ-
fati secus vias
prioris visio-
nis, alias tres
vias varietatē
habentes hu-
iusmodi. Vna
earumque vic-
visidi propin-
quior appare-
bat: amœna
quidem erat,
sed ita ex om-
ni parte ve pri-
bus condēsis
vallata erat &
obtectā: ut ab
eis pungi ne-
cesse esset am-
bulan-

A the solempnite
of Penthecost cal-
led whitson tide I
didde see agayne in the
height of the said hyl on
the left parts of the said
mā next vnto the ways
of the fyrst vision, other
thre ways hauyng such
varietie or difference as
foloweth. One forsothe
of those thre ways whi-
che appered nexte vnto
the greene waye, was
fayre or pleasaunt, but
on euery parte therof so
walked & couered with
thick brymbles that thei
whiche walked by that
way must nedes be pic-
ked with those brymbles
with-

without or excepte they
diligently streygnd to-
gither, & bowed downe
myghte go that waye.
There appeared also a
certayne pathe delecta-
ble, very straite, and as
but littell troden or be-
sed, & that waye had no
brembles, but was of
either part walled with
pleasaunte grasse, and
plentiously with flou-
res of dyuers kyndes.
Forsoothe the myddell
waye betweene those
twoo wayes was one
waye, haupnge more
breadthe than the other
wayes: & it was playne
or smoothe, and as it
were haupnge a paue-
mente of readde tyles:
whych waye whan I
diligently had looked on,
the angell of the Lorde

B.iii.

ubi-

bulares per-
am, nisi dili-
genter cōstricti
& inclinati in-
cederent. Ap-
paruit & semi-
ta quāda de-
lectabilis ar-
cta, & quasi
modicū trita
nihil habēs ve-
priū, sed ex
vtraq; parte io-
cundo gramī-
ne & floribus
diuersi gene-
ris copiose val-
lata. Media au-
tē inter has du-
as vna erat a-
pliorē ceteris
habēs latitudi-
nem, plana &
quasi paui-
mētū habēs ex la-
terib⁹ rubris,
quā cū dilige-
ntius aspicerē:
Angelus Dñi
qui mihi assi-
ste-

stebat, dixit: Via hac intue-
ris, & pulchra
tibi uideatur et
commoda ad
ambuladū in
ea: sed pericu-
losa est, & fa-
cile labunt in-
cedētes p̄ eā.

¶ Visio tertia.
Capit. 3.

R Vrsus
in octa-
ua Pen-
thecostes in tē-
pore meridia-
ne quietis: su-
bito apertisūt
oculi cordis
mei sine car-
nis vexatiōe,
cui & in prēfa-
tis visionibus
et uidi iterum
eū p̄ dicta
sunt oīa. Adie-
cit autē domi-
nus ostendere
mihi p̄ter eas
quas

whiche was assistant to
me, sayd: Thou lookest
on this waye, and it se-
meth to thee fayre and
proufitable to walke in
it: But it is perillous,
and they that walke by
it sone or easily do falle.

¶ The thyrde Vision.
¶ The.iii. Chapter.

Wayne in the U-
tas of Pentecoste
called Whiteson-
tide, in the tyme of the
midday rest, sodenely
the eyes of my hert were
opened withoute vex-
ing of my fleshe, as and
in the foresayd visions,
and I did see agayn all
that I hadde se afore in
the visions afore reher-
sed, And besyde those
waies whiche I did see
afore, our Lorde dydde
shew

the we to me other foure
waies next the.iii.waies
of the first vision on the
right partes of the mā
whiche stode on the top
of that hylle. One of
those waies whiche was
next to the purple waye
seemed to haue greatte
difficulte vnto the mid-
des of the hylle, because
of the thiknes of brem-
bles, with whiche that
way was sette on bothe
sydes. The other parte
truly of that waie vnto
the top of the hylle was
pleasaunt with floures,
& free without lettynge
oz impedimente, but it
was narrowe oz straitte
and it appered but a lit-
tel trodden oz vled. The
waye whiche was next
to that seemed to be drye
and in maner of a fiede

¶ iii eared

4
quasi uiderā, a-
lias quatuor se-
c^o tres uias pri-
mæ visionis à
dextris uiri q
stabat in cacu-
mine montis.
Vna earū quæ
proxima erat
uiæ purpureæ
vsq; ad mediū
mōtis difficul-
tatē magnā ha-
bere uidebat^r à
ueprium desi-
tate quibus ex
utroq; latere
obsistat. Re-
liqua uero ps
eius vsq; ad sū-
mū floribus a-
mœna, & ab
ipeditētis li-
bera, sed arcta
& modicū tri-
ta apparuit.
Quærat pro-
xima huic, ari-
da uidebat^r, &
i modū cāpi a-
rati

in glebis inge-
tibus aspera et
viatoribus su-
is plurimū o-
nerosa. Eram
autē cogitans
apud me de
his duabus vi-
is: q̄ diffi-
lem haberent
incessum, &
respōdens an-
gelus qui mi-
hi assistebar,
ait: Si quis am-
bulauerit per
vias istas, caue-
at ne offendat
pedem suum:
qui autē offen-
derit et cecide-
rit, si non sur-
rexerit, sed p-
manet: non vi-
debit lūm ē a-
ternū: relique
vero due que
pariter cū his
apparebāt: pla-
ne et expedite

eared, tharp with great
cloddes and very com-
berous to them that go
or walke therein. And
I was thynkyng to my
self of these two wayes
how harde the goinges
therein was: And the
angell whyche stode by
me answeryng, sayd: If
any doo walke by these
waies, let hym beware
that he offende not, nor
hurte his foote: He for-
sothe that dothe offende
and hath fallen, if he do
not rylse agayne, but bi-
deth in his fall, he shall
not see the euerlastyng
lighte. Truly the other
two wayes whiche to-
gether with these waies
didde appere, they were
playne, and spedye to
walke, and fayze to the
syghte hauyng bryghte-
nes

nes as the ground well
 bled oz trodden in the
 hyghe waie. And when
 I beganne to looke on
 those waies, I hearde
 agayne the angell, sai-
 ing: The waie of right-
 wise mē is made right,
 and the iurney of sainte-
 tes is made redy.

**The Interpretacion of
 the first vision.**

The fourth chapter.

This is the Inter-
 pretacion of the
 first vision, as by
 thangel I haue lerned.
 The highe hil is the al-
 titude oz heighte of the
 heauenlye blissfulnesse.
 The lyght in the toppe
 of the hyl is the clere-
 nes of euerlasting lyfe.
 The dyuers wayes in
 the hyl, they be the dy-
 uers

erant, & aspe-
 ctu pulchra cā-
 dorē habētes,
 quasi terre be-
 ne trire in stra-
 ta publica. Cū
 q; hererem in
 aspectu carū.
 Audiui rursus
 angelū dicen-
 tē via iustorū
 recta facta est;
 & iter sactorū
 preparatū est.

Visionis prime
 interpretatio.

Cap. 4.

Visionis
 primę si-
 cut p̄ angelū ac-
 cepi interpre-
 ratio est hęc.
 Mōs excelsus
 altitudo cele-
 stis beatitudi-
 nis est. Lux in
 vertice mōtis,
 claritas est vi-
 tę eternę.
 Vię diuersę in
 mon-

monte; electo
rū variaz ascen
siones sūt, qui
bus ad regnū
claritatis ascē
dūt. Via Hia
cincthina diui
næ cōtempla
cionis studiū
est. Ambulāt
in ea, qui iugi
meditatiōe &
desiderio, in
deo et in cōle
stib⁹ mēis o
culum figunt.
Via viridis co
rum est: qui in
actiua vita pfe
ci et irrephen
sibiles esse stu
dēt, incedētes
in oib⁹ māda
tis dñi sine que
rela, qui dum
transitoria, sed
imarcetibile
brauiū supne
retributiōis in
cunctis opib⁹

1213

uers and varyable as
cenciōs of them whiche
bee chosen, wherewith
they ascend to the kyng
dome of clerenes. The
Jacinctine waye, is the
study of the diuine con
templacion: they walke
in that way which with
buiye meditation, and
holy desyze, make sure
oz fast the eye of theyz
mynd in heavenly thin
ges. The greene waye
longeth oz pertayneth
to them which studie to
be perfite & irreprehen
sible in the actiue lyfe,
going forth in al the cō
mandementes of oure
lozd without quarell, &
thei in all their workes
take no hede to transi
torie thynges, but at
tende & set the goynges
of theyr mynde in the
grene

grene way to attain to
the high & euerlasting
gift of the high & great
reward of euerlastyng
life. The purple wai is
the ascēding of the blef
sed martirs, who woz=
kyng in the Justice of
god by pacience in the
tozments of their pas=
sions in the purple of
their blud, thei contēde
to passe & to go to the
diuine oꝝ godly lighte.
The noble man vpon
the hill is Chziste, the
shynyng of his chere oꝝ
face is the signe of his
diuine oꝝ godly cleare=
nes. His eies with be=
mes glittering, is his
plesant lokes oꝝ aspec=
tes vpon his elects oꝝ
chosē. His heares like
white wol shewth him
to be old of dais, altho
he

6
suis non atten
dunt. gressus
mentis in vi
ridi figunt.
Via purpurea
ascensus bea
torum Mar
tyrum est, qui
in tormentis
passionum iu
iustitiam De
per patiētiā
operantes: in
purpurea san
guinis suis sui
ad diuinū lu
mē trāsire cō
tēdūt. Vir insi
gnis supra mō
tē, Christ⁹ est.
Splēdor vult⁹
ei⁹ diuinæ cla
ritatis eius est
signū: Oculi
rad:ātes, sere
nus aspect⁹ e
ius sup electos
Capilli lane al
be similes, an
tiquum dierū
esse

elle pronunc
at, licet in no-
uissimis die-
bus secundum
carnem sit na-
tus. Cladi⁹ an-
ceps in ore e-
ius, terribilis
iudicii senten-
tia est, de ore
ei⁹ processura
feriens reprobos
duplici contri-
tione corporis
& animæ. Cla-
uis dextera ei⁹
apparuit, quoniam
ipse est qui so-
lus aperit ianuam
vitæ, & nemo
claudit: clau-
dit, & nemo a-
perit. Ipse quo-
que est, qui pro-
funda mysterio-
rum dei cui vult
revelat, & non
est qui claudat
Signat, & non
est qui signacu-

l. 11. 11

he was bozne after his
manhoode in the laste
dayes. The two edged
swoorde in his mouthe
is the sentence of hys
terrible iudgement, to
procede fro his mouthe
strikyng them that be
reproued wyth double
contrition of bodey and
soule. The keye in his
right hande hath appe-
red, for why, he it is
whyche onely openeth
the gate of lyfe, and no
man shutteth it: and he
shutteth, and none can
open it. Hee it is also,
whyche also to whome
he will, sheweth & ope-
neth the profounde and
secrete thynges of the
mysteries of God, and
ther is none can shet it.
And he signeth or shut-
teth, & none can lose or
open

open that signe of shut-
tyng. The sceptre in
his lefte hande, is his
kyngly or roiall power,
which he hym selfe bea-
reth wytnesse, that he
hath receyued & taken
that power, accordyng
to his manlye nature,
saying: There is giuen
to me all power in hea-
uen and in earth. The
Facinctine coate the-
weth the vertue of hea-
uynlye contemplation,
whiche perfectly posses-
sed al the whole mynde
of our sauioz. For sothe
he tooke not the spirite
to measure, as other
men do. For in hym all
fulnes of the godheade
dwelleth and abideth
in hym corporally. The
browde whyte gyrdle be-
tokeneth in hym the
beauty

lū soluat. Scep-
trū in sinistra
eius, potestas
regia est. quo-
niam & secū-
dum humanā
naturam se ac-
cepisse testat^r
est, dicēs: Da-
ta est mihi om-
nis potestas in
cēlo & in ter-
ra. Tunica hia-
cintina virtu-
tē indicat cō-
lestis contem-
plationis, quā
totā perfecte
possidebat mē-
tē saluatoris.
Nō enim ut cē-
teri hōm ad
mensurā spiri-
tū acceptat:
in quo habitat
oīs plenitudo
diuinitatis cor-
poraliter. Bal-
the^o cādīd^o in-
uiolabilis in-
cen-

centie cādore beautye oz bryghtenes
 in eode signat. of inuolable innocēcie.
 Apparuit ī via He dydde appere in the
 que diuinita- waie whiche signifieth
 tis sue cōtem- the Contemplation of
 plationem si- his diuinitie oz godhed:
 gnificat, quia for why, so he will haue
 sic eā vult ma- that waie abyde for e-
 nere in eternū ner, where as the other
 cū ceteræ per waies shall not be euer
 mansuræ non- permanent & abidyng.
 sint. Nō appa- He didde not appere in
 ruit in omni- all the waies, and neuer
 bus, & tamen thelesse he was in euery
 erat in omni- of those waies. For why
 bus, quia sin- eche one of theim beto-
 gule significāt keneth syngular ver-
 virtutes, per- tues, by the whiche iust
 quas iusti ho- oz rightuous men come
 mines veniūt to that high hill, where
 ad montē ex- they receyue for syngu-
 cellū, vbi reci- lar vertues syngular re-
 piūt pro singu- wardes. And in alwaies
 lis virtutibus of truthe God almightie
 singulas mer- is to be hadde in con-
 edes, & in o- templation.
 mnib⁹ viis ve-
 riratis cōtem-
 plantus est
 Deus.

Vifi-

The

The Interpretation
of the second vision.

The fyfte Chapter

The mystere of the
seconde vylion is
of this maner.

Thre wayes whyche
haue appered of the left
partes of the man stan-
dyng in the hyl next to
the grene waie, they ex-
presse y propertie of.iii.
orders in the churche, y
is to say, of the y be ma-
ried, of them that liueth
chaste or continent, & of
prelates & gouernors.

The waye walled with
brembles, is the waye
of them whiche be ma-
ried. This waye appe-
reth pleasaunt, for that
this lyfe frome the be-
gynnyng was institute
or ordeyned of God.

And yf lausfullye it bee

ob-

Visionis se-
cunde inter-
pretatio.

Cap. 5.

Visionis
secunde
myste-

rium huiusce-
modi est. Tres
viae quae à sini-
stris viri stantis
in mote secus
viā vitidē ap-
paruerūt, pro-
prietatē expri-
mūt triū ordi-
nū in ecclesia,
videlicet, cōiu-
gatorū, conti-
nētium & re-
ctorū. Via vo-
pribus valla-
ta, vitae cōiu-
gatorū. Amē-
na aparuit via
hec q̄a abūtio
istituta ē a deo
hec vita. Et si
legitime obser-
uet, pulchra et
bene

centie cādore beautye or bryghtenes
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 bus, quia sin- of those waies. for why
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 virtutes, per- keneth syngular ver-
 quas iusti ho- tues, by the whiche iust
 mines veniūt- or rightuous men come
 ad montē ex- to that high hill, where
 celsū, vbi reci- they receyue for syngu-
 piūt pro singu- lar vertues syngular re-
 lis virtutibus- wardes. And in alwaies
 singulas mer- of truthe God almightie
 edes, & in o- ty is to be hadde in con-
 mnib⁹ viis ve- templation.
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nētium & re-
ctorū. Via vo-
pribus vallā-
ta, vitae cōiu-
gatorū. Amō-
na aparuit. via
hec q̄a abūtiō
īstituta ē a deo
hec vita. Et si
legitime obser-
uet, pulchra et
bene

bene placens
est in conspe-
ctu domini, et
ambulantes
in ea, procul
dubio in mon-
tem dei ascen-
dunt. Sed in-
finite secula-
rium curarum
sententes huic ex
omni pte im-
minent, qui-
bus pungi ne-
cesse est viato-
res eius, nisi et
parce viuendo
sefe omnibus
modis cōstrin-
gāt, & coram
Deo & homi-
nibus se humi-
liando semper
veluti inclina-
ti incedant.
Via à veprib⁹
libera et iocū-
dis floribus, v-
trinq, vallata,
via continen-
tium

observed or kepte, it is
faire & well pleasynge in
the sighte of our lordē.
And they whiche walke
so in it, without doubte
they ascend into the hill
of the lordē. but infinite
thornes & prickes of se-
cular cures & busynesse
commeth on of euerye
parte, with the whychē
the walkers or goers
in that way muste nee-
des bee pricked, excepte
that with scarcelye ty-
nyng all maner waies
they constrayne theym-
selues, & alwaies hum-
bling thēselfe afoze god
and men, they muste go
as it wer bowed doune.
The way which is free
from brēbles, and wal-
led aboute euery where
with pleasant floures, is
the way of them which
liueth

lyueth continente and
chaste . Forsoothe the
propertie of them is to
withdraue their minde
frome all cares and bu-
synesses of this present
lyfe, and to thinke what
theyr duetie is to oure
Lorde , that they maye
bee holy bothe in bodye
and soule : Strayte oz
narrowe is this waie :
For why that lausfullye
and wyselyr this waye
maye bee obserued and
kepte , it is necessarie
to sette straightely the
goinges of theym whi-
che walke in this waie
in the custody of greate
discipline oz correction,
lest perauenture they li-
uynge after their owne
will, maie fall into for-
nication, oz els be depu-
ted with folish virgins,

C

oz

91
tinentium est.
Horū etenim
propriū est
à curis & soli-
cudinib⁹ vi-
tæ præsentis
mentem ab-
strahere. & so-
la quæ domi-
ni sunt cogi-
tare, vt sint fã-
cti corpore &
spiritu. Acta
est via hæc :
quia vt legitur
me & sapien-
ter obseruetur
magne disci-
pline custodia
coarctari ne-
cesse est gres-
sus ambulan-
tium in ea, ne-
forte secundū
arbitriū pro-
priū viuē-
tes, aut in for-
nicatiōem la-
bantur, aut cū
fatuīs virgini-
bus

b^o siue viduis
delicatis quæ
viuentes mor
tue sunt depu
tentur. Modi
cum trita est:
quia respectu
aliorum pau
ci sunt qui in
grediuntur per
eā, pauciores
qui perseverant
in ea. Florib⁹
diuersi gene
ris delectabi
liter vndique
vallata est. qui
a omnia vir
tutum genera
continentium
vitā adornāt.
Via media in
ter duas præ
dictas latior
illis: Via Re
ctorum est.
Ea enim cum
sit instituta
ad regendam
vitam coniu
garo

oz with delicate wydo
wes, which here liuing
are dead. This waie is
but a lytell troden oz ba
sed: for in respecte of o
ther, fewe there be whi
che enter by this waie:
and fewer there be whi
che abyde it oz continu
eth in it. That waie is
walled about very plea
sauntly with floures of
diuers kinde. For why
all kinde of vertues ad
ornethe oz beautifyeth
the liues of them which
lyue in continencie and
chastitie. The myddell
way betwene those two
wayes is broader than
they bee, and that is the
way of the prelates and
rulers. For sothe where
as that waie is institu
ted oz ordeyned to go
uerne the way of them
that

that bee marved, oꝛ the waie of them that lyue chaste oꝛ continent, oꝛ of bothe, therfoze the lesse they bee restrayned oꝛ coarcted, the moze freer they maye vse oꝛ exercise their owne wyl. And by that the goyn- ges of theym whyche doo walke in that way maye easlye slyppe oꝛ slyde in it, and that the playnnesse of that waie aptely doothe signifie. And therfoze that way is sayd to be perillous, for so manny there bee whyche falleth in it, so in that waie very fewe be found stable oꝛ sure. Forsoothe because that waie seemeth to haue a pauement of redde ty- les, whyche are sodden oꝛ roasted in the earthe

C.ii.

with

gatorum suo
 continetium,
 siue utrorum
 que minus il-
 lis coarctatur
 & liberius ar-
 bitrium habet
 propriam vo-
 luntatem ex-
 ercedi, ac per
 hoc facilius in
 ea, lubricant
 gressus ambu-
 lantium per eam.
 quod & ipsa
 eius planities
 apte signifi-
 cat. Propter
 quod & pericu-
 losa dicta est:
 quia tam multi
 in ea labuntur,
 ut in ipsa pau-
 cissimi stabiles
 inueniantur.
 Quia autem
 quasi pavimen-
 tum habere vi-
 sa est ex late-
 ribus rubeis,
 quae

que sit inter-
ra ignibus co-
cta: solitudi-
nē significat
prælatorum,
quæ circa sub-
ditos mentis
eorum iugiter
decoqui ne-
cessē est, qui-
bus animæ &
corporis pecu-
rationē debēt
Visionis tertie
interpretatio.

Cap. 6.

Visionis
tertiæ i-
terpræ-
tationem cū
ab angelo in-
structore meo
suscitaretur:
dixit ad me.
Ecce, incepti-
sti librum via-
rum dei, sicut
propositū tibi
fuerat. Hęc id
circo dicebat:
quo-

with fyres: That sig-
nifieth the busyness and
charge of Prelates,
wherewith it is necessa-
ry theyr myndes busily
to bee occupied, and oz
as it wer soden among
their subiects, to whom
they owe procuracion
bothe of soule and of
bodey.

The Interpretacion of
the thirde vision.

The. vi. chap.

Whan I asked of
the angel myne
instructour the
Interpretacion of the
thirde vision, he sayd to
me: Lo thou haste be-
gonne the bookes of the
waies of god, as it was
promysed to thee: ther-
fore the angell sayd so:
for

foz in the yere afoze on
a certayne day, when I
was in spirite, he ledde
me as into a certayne
medowe, in whych the
dowe there was a tent
fixed and sette vp. And
we entred thereinto it.
And the Aungelle she-
wed to me a great heap
of bookes there layde,
and hee sayde: Seeste
thou these bookes? All
these are yet to be made
afoze the day of Iuge-
mente. And forsoothe,
he lyfthyng vpp one of
those bookes, sayde:
This is the booke of
the Wayes of God, whi-
che is to bee shewed by
thee, when thou shalt
visyte thy syster Hyl-
degarde, and shalt haue
haarde her. And so for-
soothe it beganne con-

C iii tinu-

quonia in an-
no priore die
quadam cum
esse in spiritu
duxerat me
quasi in pratu
quoddam, in
quo fixu erat
tentorium, &
introiim⁹ il-
luc. Et ostēdie
mihi cōgeriē
magnā libro-
rū illuc depo-
sitorū, & ait:
Vides libros
istos? Omnes
adhuc ante di-
em iudicii di-
ctādi sūt. Ele-
uans autē vū
ex eis, dixit:
Hic est liber
viarū dei: qui
per te reuelan-
d⁹ est, quādo
visitaueris so-
rorem Hilde-
gardū, & au-
dieris eam. Et
ita

ita quidē im-
pleti cōpit cō
tinuò, cū ab ea
rediissem.

Declaratio qua-
tuor viarū dei
quæ sint.
Capitulo. vii.

EST autē
quatuor
viarum,
quæ ī tertia vi-
sione mōstra-
ta sunt, signi-
ficatio hæc :
Prima, quæ e-
rat vicinior vi-
æ purpureæ, ī
inferior parte
dimetis aspe-
ra : In superiori
autē expedita
& florida, vi-
tā significat e-
orū qui legiti-
me in seculo
viuētes, in cu-
ris rerum mū-
danarum dies
suos

tinuall̃y to bee fulfyllēd
whēn I wente agayne
frome her.

The declaration of
the.iiii. waies.
Cap. vii.

This is the signifi-
cation of the foure
wayes which wer
shewed in the thyrde
vysion. The fyrste whi-
che was nexte to the
purple waye in the ne-
ther or lower part was
sharpe with thornes,
and in the vpper parte
forsoothe it was speedy
and flourishynge, it sig-
nifieth the lyfe of them
whiche lausfully lyuing
in the worlde, do make
halfe theyr dayes in ca-
res or busines of worlde-
lye thynges. And from
thens

then let ooz the go forth
to the floury thynge and
speedie waye of theym,
which lyueth continent
and chaste. They with
theyr rule constrainyng
them selues ascende to-
gyther with theim in-
to the hylle of god.

The drye waye, and
sharpe with cloddes,
that is the hardest kynd
of lyfe, in that waie go-
eth fooz the holye here-
mitcs, and manny other
hauynge their conuer-
sation in company oz fe-
lowshyppe of men.

These men make theyr
fleshe leane beyonde all
measure of manne, and
drye it bp with fastyn-
ges, watchynges, kne-
lynges, scourges, heare
and with manny mooste
grenous afflictions.

C.iiii.

All

suos dimidiat
ac deinde ad flo-
rida & expedi-
tam continen-
tiam transeunt viri
Eorumque regula
se constringen-
tes: pariter cum
illis in monte
dei ascendent.
Via arida &
glebis aspera:
durissimum il-
lud genus vite
est, quo ince-
dunt sancti he-
remite, & non-
nulli in socie-
tate hominum conuer-
sationem habentes.
qui carnem
suam supra hu-
manum modum
macerant, & ex-
siccant ieiuniis
vigiliis, genu-
flexionibus fla-
gellis, cilicio
& grauissimis
quibuslibet af-
flicti-

fictiōib⁹. Om
niahuiusmodi
quali glebe as
perrime sūt: et
multo conatu
ac vigilātia o-
pus est ambu-
lantib⁹ per viā
hāc, ne forte ī
nimia ei⁹ aspe-
ritate offēdāt,
& grauius ce-
teris corruāt.
Duarū viarum
quæ simul cū
his quæ descī-
p̄l sūt appare-
bāt, vna vt di-
ctū est, magis
irita & expedi-
tior visa est, de
qua locut⁹ est
īstructor me⁹,
dicēs: Per hāc
viā incedūt 'lā-
cīe animæ in-
fantiū quę in sa-
cro baptisma-
te sanctificate
sunt: & infra

All such thynges be as
mooste sharpe cloddes.
Muche vigilaunt and
good discretion is neces-
sary to them, whiche do
walke in that waie, lest
peradventure with to
muche sharpnesse of su-
che thynges they maye
offend, and fal moze gre-
uouely then other men.
Of the two wayes whi-
che appered with those
waies whiche afore are
wzitten oz described:
One of them as it was
sayde, semed to be moze
bled oz moze trodden,
and also moze spedy. Of
that waye the aungelle
myne instructour spake
sayenge: By this waye
go forth the holy soules
of infantēs, whiche are
sanctified in the holpe
baptisme, and go frome
this

this lyfe within seven
yeares, for whye they
which do not expert nor
know the malice of the
worlde they with moſte
free and with ſpedy go-
inges come to the kyng
dome of god. Truly of
the other way the angel
ſayd: this is the way of
yong men adoleſcence,
whiche moze ſlewlyer
than the other go forth.
And therfoze their way
appereth leſſe ſpedy and
leſſe bleſed or troden. Lo
theſe be the viſions and
the interpretacions of
them. Without doubt
he whiche hath opened
myne eyes, y^e I mighte
ſee the viſions of god he
by his angell as it plea-
ſed hym thoſe viſions
to be vnderſtand in this
maner as is afore writ-
ten

ſeptēniūē vita
diſcedūt. Qui
qm̄ ſa culi ma-
litiam experti
nō ſunt: expe-
dito & liberri-
mo grefſu ad
regnū dei per-
ueniūt. De al-
tera vero ait:
Adoleſcenciū
via eſt hec qui
paulo tardius
illis ſcedūt, &
idcirco minus
trita & expedi-
ta apparet illo-
rum via. Ecce
ſunt viſiōes et
interpretatio-
nes earū. qui a-
peruit oculos
meos, vt vide-
rē viſiōes dei:
ipſe proculdu-
bio pangelum
ſuū licet placi-
tum fuit ante
ipſum in hunc
modum intel-

ligēdas effede ten haue shewed.
mōstrauit.

Alia visio.
Ca. viii.

Can other vision.
The. viii. Cha-
piter.

FActū est
autē in fe-
sto beati
Iacobi cū esse
in spiritu & vi-
dere visionem
viarū dei: rap-
ta sū ī sublime
& quasi in vi-
cino mōte dei
contēplata sū.
Et ecce lux il-
la īmensa que
mōtis verticē
occupabat: p
mediū scindi
visa est: & in-
trospexi p eā:
& vidi sancto-
rum multitudi-
nem, cui esti-
mari nō pote-
raz numerus.
Et ait ductor
meus

It was doone in
the feast of saynt
James, whan I
was in spirite, and did
see the vision oz sight of
the wais of god, I was
take vp and as it were
nere to the toppe in the
hülle of god and I be-
helde. And lo that great
light which occupied oz
sprzed the toppe of the hil
it semed to be cut oz de-
parted in the mids, and
I loked in by it and did
se a multitude of sainc-
tes the number of them
coude not be esteemed.
And the aungelle my
leader sayde vnto me.

Loke

Looke and see and con-
syder all these, whyche
thou now seest. Here
thou seest Martyrs, ho-
ly byshoppes and confes-
sours of our Lorde, vir-
gins, religious persons
of bothe kyndes, wido-
wes and secular, mari-
ed persones, and noble
persons, and them that
were not noble, all these
reignyng with Christe.
All these haue walked
the wayes of our lorde,
the holy wayes whyche
thou hast sene, and they
haue come to, and haue
attayned and receyued
the euerlastyng glozve
of Christe oure Lorde
with his aungelles.
Nowe therfore euery
one oughte to consyder
his waye: And he why-
che hath walked vnrygh-

tonl=

meus ad me :
Cōspice & vi-
de, et cōsidera
oēs quos vi-
des. Hic vides
martyres san-
ctos epōs &
cōfessores dñi
virgines ceno-
bitas vtriusq;
sex^o viduas &
seculares cōiu-
gatos & conti-
nētes nobiles
ignobiles oēs
regnātes cum
Chřo. Hi am-
bulauerūt vias
dñi vias sctas
quas vidisti, et
peruenerūt &
perceperūt im-
marcessibile
à Christo dño
cū angelis ei-
us. Cōsideret
nūc vnusquis-
q; viam suam:
qđ si iniuste am-
bulauerit, cor-
rigar

rigat seipsum
cū humilitate
& charitate &
obedientia &
dirigat viā suā
quia si perue-
nerit, recipiet
premiū ater-
nū.

De via contē-
platiuū.

Sermo. i.
ca. 8.

ERā post
hec quie-
scēs in le-
culo meo nec
adhuc somnū
ceperā, repēte
visitauit me
spūs dñi, & re-
pleuit os meū
sermone hu-
iulcemodi. at
tendite nūc er-
go vos qui re-
nūciastis secu-
laribus dese-
deriis, & elegi-
stis vt sequa-
mini

tonselfy oz not truely, he
must oz ought to correct
himselſe with humilite
charitie and obedience,
and so dzesse his way, &
if he perfectly commeth
to, he shal receiue euer-
lastyng rewarde.

Of the waie of con-
templatiue liuyng.

The fyrste Sermon.

After this, I was
restyng in my lyt-
tell bedde, but yet
I tooke no sleape: And
lodeynely the spirite of
our lord dyd visite me,
and fulfilled my mouth
with this sermon as fo-
loweth. Take hedenow
therefoze you, whyche
haue forsaken and re-
nouiced worldly desyres
and haue chosen to fo-
lowe the steppes of
him

hym whiche hath called
you into his meruail-
lous lyght : and also he
hath named you his e-
lecte chyldren to hym,
and hath ordeyned you
in the end of the worlde
to iudge the children of
Israel. Think2 to your
selfe how you may lyue
with lowlynnes or meke-
nesse, and with obedy-
ence, and with charitie,
without2 grudge, and
wythoute detraction,
and without enuy, and
wythoute pryde, and
frome all other vyces
absteyne your selues.
Loue you eche one to-
gyther with brotherlye
loue, that your heauen-
ly Father bee not blas-
phemed in you, and so
he to be displeased : and
then you maye perishe
from

15
mini vestigio-
ei⁹, qui vos vo-
cauit in admi-
rabile lumen
suū, qui & ip-
se vos nomina-
uit sibi filios e-
lectos : & cō-
stituit vos ī fi-
ne seculorū iu-
dicare filios
Israel. Cogita-
te apud vos,
quomodo vi-
uatis cū humi-
litate & obedi-
entia & chari-
tate sine mur-
muratione &
sine detractione
& inuidia,
& sine super-
bia, & ab aliis
vitiis abstine-
re vos. Diligi-
te vos inuicē,
vt nō blasphe-
met pater ve-
ster celestis in
vobis, & irri-
tetur

retur, & perea
tis de via iusta
Id est, de via
cōtēplationis
eius. Tūc pro
secutus est an
gelus dñi ser
monē in hūc
modū adiciēs
Si enim sūt in
ter vos lites et
dissensiones,
detractiōes,
murmuratio
nes, ira, odiū,
inuidia, extol
lētia oculorū
appetitus ina
nis glorie, va
niloquia, scur
rilitates vētris
īgluuiēs, som
nolentia, car
nis immundi
tia, ociositas,
& similia: in
quibus ābulāt
filii huius se
culi. quis loc⁹
erit diuinę cō
tem-

frome the ryghte waie,
that is from the way of
contemplation of hym.
Then the aungelle of
the Lord prosecuted set
tyng to this sermon in
this maner: if forsothe
there bee amonge you
strines and discensions
detractiōes, grudgyng
ges, wozath, hate, enuy,
extollying of eies, appe
tyte of baynglory, bayn
speeches, scurrilities,
whyche is yll behauioz
in their deedes, fyllyng
of the bealy, sluggyshe
nesse oz sleapyng, vn
cleannesse of the flethe,
ydelnes, and such other
lyke vices, in whyche
doo walke the chyldreu
of this worlde, what
place to the diuine oz
Godlye contemplation
shall there bee in you?

And

be reuerent to anngels:
And the pure and clean
thynges of the sacra-
mentes of Christ why-
che ought to be worship-
ped, thei dyshonor with
theyr vnreuerent mini-
sterie and with vnlabo-
ful hert: who so reproue
them, they laugh him to
scorne: & him thei make
heuy with cursyng and
persecutiō. They which
seme to bee beste of that
sort, they be abhomina-
ble afore the lord. They
walke in clothes of hu-
militie, but their hert is
farre from it: they mul-
tiplie praiers, but what
profitteth that while in
their hertes they speake
agaynst god, while bro-
therly charitie they ne-
glect or forsake: one en-
uieth an other and back-
biteth

ra las sacram:
torum Christi
mūditiās irre-
uerēti ministe-
rio & illicito
corde exhono-
rāt: arguētē
irridēt, male-
dicto & perse-
cutiōe contri-
stāt. Qui meli-
ores sūt in eis:
abhominabi-
les sunt & ipsi
corā domino
In vestitu hu-
militatis am-
bulāt: sed cor
eor eorū lōge
est ab ea. Ora-
tiōes multipli-
cant: sed hæc
quid profunt
dū in cordib⁹
suis deo cōtra-
dicūt, dum fra-
ternā charita-
tē negligūt al-
terutrū iuidēt
& detrahūt &
de

de prelatione
contendunt.
Mundi con-
temptum pro
frentur: sed
ea que sunt
mundi vene-
rantur & im-
pudenter am-
biunt, & om-
ni vento pro-
priae voluntatis
circumferun-
tur. Patrum in-
stituta abiici-
unt: negotiis
seculi se inge-
runt, et scādalis
ecclesiā replēt
Propter hoc
ecce contemp-
tum patitur re-
ligio, & fides
scissuram. Et
quid addā fa-
cere eis dicit
dominus: Ec-
ce clamo post
illos, & non
auscultant.

Vo.

bleth, and for prelacye
they strpue. They pro-
fesse the despising of the
world, but those things
whiche beelonge to the
world, they do worship,
and those they without
shame couet and desire:
And they be bozn about
w euery wynd of theyz
owne will. Thei cast a-
way the ordinaunces of
the anciēt holy fathers.
They set theselues gre-
dily into the cares oz bu-
synes of the world, and
thei fulfill the church w
sclaunders. And lo for þ
cause religion suffereth
despisyng, and faith suf-
feth diuision oz cutting
asunder. And what shal
I adde to theym more
saith our lord: Lo I cry
after them, and thei wil
not heare noz harken.

The

The voyce of my war-
nyng they put & strike
it away as it wer with
theyr hele or foote. I vi-
site them by suche my
graces which haue not
ben harde of afore, and
their visitation thei wil
not know. And more o-
uer they do laughe it to
scorne. I smyte them &
they recke not, nor be so-
ry therfore: I cast them
hedling downe, and thei
are not afraid: The wo
of them is an wo horri-
ble, it is reposed to me.
As it shall come anone,
and as a soden flowing
& ragging water, it shall
fall vpon them, & shall
wynd them into pardi-
tion or losse vncurable:
those whiche he findeth
without feare. You ther-
for my peple nat people

D.ii. of

Vocem com-
monitionis
meę quasi cal-
ce repellunt.
Visito illos per
inauditam gra-
tiam & visita-
tionem suam
non agnoscūt
insuper & irri-
dēt. Percutio
eos: & nō do-
lent: precipito
eos, & nō ex-
pauescunt. Ve
illorū vę hor-
ribile: repositū
est apud me.
Ecce veniet ci-
to, & quasi re-
pentinus tor-
rens irruet su-
per eos: & de-
uoluet in per-
ditionē, quos
absque pauore
inuenerit.
Vos ergo po-
pulus meus
populus non
scis

fi de religiois
qui posuistis i
corde vestro
mundū expu-
gnare cœlum
mente gerere
vos in quā de-
cline ab is
qui eiusmodi
sunt, & ne si-
tis participes
eorū. Stare in
via visionis q̄
elegistis, &
mundare ocu-
los cordis vt
subleuare eos
valeatis in cō-
templatiōem
lucis quam in
habitat vita et
redemptio ve-
stra. Quę au-
tē oculos cor-
dis omūdant,
vt ad verū lu-
men subleuari
possint: hæc
sūt. Secularis
cura abiecio.

car-

of fained religion, you
which haue determined
in your mindes to fight
agaynst the world, & to
beare heauen in youre
mynde: you (I saye) go
away from them which
be of that sort afore re-
herfed, and bee you nat
partetakers of theym.
Stande in the waie of
the bysion whychē you
haue chosen, and make
cleane the eyes of your
herte, that you may lift
theym bp into the con-
templation of the light,
in the whiche dwelleth
lyfe, and your redemp-
tion. Forsothe these be
thē thynges whychē
maketh cleane the eyes
of youre heartes, that
they may be lifted bp to
the true lyght. The ca-
sting away of worldly
busy

business, affliction of the
fleshe, contrition of the
hert, often & priuie con-
fession of syn, & the wa-
shing or lauer of weeping
for the offence of synne.
And whā all vncleannes
or foulennesse is sent out
or put quite away: then
these thynges be those,
which extol or set vp the
eies of your herte. The
meditation of y^e merui-
lous essence of god, and
the inspectiō or inward-
ly loking on the chaste or
pure truthe. A strong &
clean prayer. The ioyful-
nes of y^e praise or laude
of god, & the burning de-
sire in god. Halse you
these thynges, & be you
still in these, and runne
you towards the viufi-
cal light, which light of-
freteth him selfe to you as

D.iii.

Carnis affli-
ctio, cordis
contritio, fre-
quens & pura
delicti cōfes-
sio, & lauaciū
fletus: & cum
foras missa fu-
erit omnis im-
munditia: sur-
sum ista eos
extollunt: me-
ditatio admi-
rabilis essen-
tia dei & ca-
ste veritatis in-
spectio, ora-
tio munda &
valida, iubi-
lus laudis, &
desiderium ar-
dens in deū.
Amplectimi-
ni hæc, & in
his estote, &
occurrite vi-
uifico lumini
quod tāquam
filijs vobis se
offert, et men-
tibus

tibus vestris
se vltro inge-
rit. Abstrahi-
te corda ve-
stra à vobis-
metipsis, &
date ea i hæc
quæ audistis:
& implebun-
tur splendore
deifico, & eri-
tis filii lucis et
tāquam an-
geli dei qui
non cessant
inhiare crea-
tori suo & cō-
templationis
vigorem in su-
am refundere
originem. Fi-
lii Adam nū-
parū vobis vi-
detur filios
dei fieri? Et
quare faciem
vestram auer-
ritis à contem-
platione vultus
eius, qui dedit

po-

to h's children, and will
fully setteth himself in-
to your myndes. With-
draw your hertes from
your selues, & geue the
into those thynges whi-
che you haue now herd,
and your hertes shalbe
fulfilled with godly splē-
dour or shynynge, & you
shalbe y childre of light
and as the aurgelles of
god, which angels cesse
not desirously to drawe
in toward the lord ma-
ker, and agayn to shede
oz to poure in y strength
of their contemplation
into his original. O you
chyliden of Adam, see-
meth it vnto you but a
small thyng to be made
the children of god? And
whi turnyeu awei your
face fro y contēplatiō of
his chere, oz fro the plea-
sant

fant loke of him whiche
hath geuen such power
to men to you singular-
ly whiche haue chosen to
be pesible in this world
and in the earthe to bee
conformable to angels.
You are the lanternes
burning whiche the lord
hath ordeined in his ho-
ly hylle to lighten or to
geue lyght with youre
wordes, & with your ex-
amples y^e darknesse of
the world. Se and take
you hede that the lighte
whiche is in you, be nat
made boide or taken a-
waie with the wynd of
pride or of couetousnes,
whiche wynd blew out
the light of your fyrste
parentes in Paradise:
bowe away youre eare
frome the cries of this
world, and geue silence

D.iiii.

to

potestate talē
hominib⁹, vo-
bis singulari-
ter qui pacifi-
ci esse elegi-
stis in mūdo,
& cōformari
angelis in ter-
ra. Vos estis lu-
cerne ardētes
quas cōstituie
dñs in monte
sācto suo illu-
minare verbis
& exēplis ve-
stris tenebras
mūdi. Videte
ne lumē quod
in vobis est, e-
uacuetur a vē-
to superbię &
cupiditatis q^{ue}
parētū vestro-
rū lumē in pa-
radiso exuffla-
uit. Declinate
aurem vestrā
filii pacis à cla-
morib⁹ mūdi,
& date silētiū

19
spi

spiritui qui lo-
quitur in vo-
bis. Sabbatū
perēne domi-
ni in cordibus
vestris agite: et
requiescet sup
vos pax dei, q̄
exuperat om-
nem sensum,
& delectabi-
mini in multi-
tudine suauita-
tis ei⁹. Nolite
cōmoueri ne-
q; cōcidat mēs
vestra: si sper-
nit vos mūd⁹,
& tanquā mor-
tuos et steriles
vos estimat. Si
dolorib⁹ & z-
rurnis & pau-
peritate, at-
tenuatur vita ve-
stra: ne con-
riscetis mini, ne-
que delectatis
oculos ab as-
pectu eius lu-
minis

to the spirite the whiche
speaketh in you. Make
perpetuall holydays of
oure Lorde in your har-
tes, and the peace of
God shall reste vppon
you, whyche ouercom-
meth and is aboue all
wytte or knoweledge,
and you shall delight
in the multitude of the
sweetenesse of hym.

Bee not moued nor let
nat poure myndes bee
troubled all though the
worlde despise you, and
esteeme you to bee as
deade and barayne: bee
not sorre or heauye all
thoughe with sorowes,
throwes, and with po-
uertie your life be made
thinne, nor bowe not a-
way your eyes from the
sight of the light of him
whiche is afore poure
face

face. Lo forsoothe it is
nere and at hande, that
thys worlde shall ba-
nysh the awaye, and the
flower therof must dye,
and you shall iudge the
louers thereof, and you
shall treade the neckes
of theym whyche ware
proude. And they seyng
shall stonny fearefully
bpon your glozy, when
your riches shall bee
shewed forth the why-
che you haue treasured
to poure selfe in hea-
uen: and then that whi-
che is imperfect of your
contemplation shall be
made voyde. And the
face of everlastyng light
shall take the eyes of
his Egles, and as the
floud ouerflowynge, so
shall redound his light-
nyng or shynynge in the
her tes

minis qđ est ā
te faciē vestra
Ecce enī ppe
est vt euanes-
cat hic mūdus
& flos ei⁹ inte-
reat & vos iu-
dicabitis ama-
tores ei⁹ & su-
perborū colla
calcabitis. Vi-
dētes obstupe-
scēt super glo-
ria vestra: cum
reuelabuntur
diuitiæ vestræ
quas thesauri-
zatis vobis in
cælo: tūc eua-
cuabitur quod
imperfectū est
cōtemplatiōis
vestrę: & susci-
piet oculos a-
quilarū suarū
facies lucis æ-
ternę, & tanq̃
flumē redun-
dās sic redūda-
bit fulgor eius

In corda homi
nū qui exquisi
erunt eā in ve
ritate. Nondū
verba hęc fini
erat angel⁹ qui
per vices mihi
loquebatur cū
īcidit mihi du
bitatio quēdā
de distinctiōe
viarū dei quę
descriptę sunt
Et interrogavi
eū dicēs: Nun
quid dñe mi
nos cenobitę
sum⁹ in via cō
tēplationis cū
sum⁹ in via cō
tinētię. An es
se potest ut si
mus in vtraq;
Et ait. Cōis est
vobis via cōtē
platiōis cū cle
ricis, sicut illis
cōis est vobis
cū vię cōtinē
tię. Scito tñ q
mul.

heartes of men, which
haue sought hym in trou
the. The angell had not
yet ended these wordes
which he by times spake
to me, when there tel to
me a certayne doubt of
the distinctiō of ʒ waies
of God which were de
scribed. And I asked
hym, sayeng, O my lord,
Are not we Cenobites,
that is, religious perso
nes in the way of contē
plation, where as we
be in the way of conti
nencie, may it be so that
wee maye bee in bothe
waies: and the angell
sayde: The way of con
templation is common
to you with them of the
clergy, as ʒ way of conti
nency is cōmon to the of
the clergie to you, know
thou neuerthelesse, that
many

many be in the way of
continencie, which are
not in the way of con-
templation. And there
be many of the clergie
which neither walk in
the way of cōtemplati-
on, noz in the way of
continencie, & those be
vnhappye. Neuer the-
les thei suppose the sel-
ues to be in the way of
contemplation when
they are not so in dede.
And agayne I asked
more, sayinge: What
shall we say of the by-
shops & other gret pre-
lates of the churche?
And the angell answe-
red to me these wooz-
des: Pride reigneth
in the hertes of prel-
ates & of them which be
greate persones, and
thei thruste god bakke
from

multi sunt in
via cōtinentie, 21
qui in via con-
tēplationis nō
sunt. Et sunt
multi clericorū
qui neq; in via
cōtēplatio-
nis neq; in via
cōtinentie am-
bulant, & hi in-
felices sunt. Ar-
bitrantur in via
cōtēplatio-
nis se esse cum
non sunt. Rur-
sus adieci, di-
cēs: Et quid di-
cemus de pēti-
ficibus & prę-
positis & huius
modi magnis
ecclesię prel-
atis? Et respōdit
mihi in hec ver-
ba. Superbia re-
gnat in cordib;
pręlatorum &
magnorū: & re-
pellūt deum a
cor-

cordib⁹ suis qui
nō vult quiesce
re nisi super hu
milē & quietū
& trementem
verba sua. Pre
cep^t enim olī
saluator disci
pulis suis dicēs:
Qui vos nō re
ceperunt, exite
& excutite pul
uerem de pedi
bus vestris in c
orum testimo
niū. Et quid pu
ras de deo sal
uatore & con
ditore vniuersę
creature qui eū
nō recipiūt, sed
repel:unt à se,
quid faciur⁹ sit
illis eū adhuc
venerit? Procul
dubio mittet e
os in ignē eter
nū, vbi erit fle
tus oculorū &
stridor dentiū.

from their hertes, and
he wylł not rest but v
pon hym which is low
ly oz meke, and vppon
him that is quiet, and
vpon him which drea
deth his wordes. For
soth ons our sauioz cō
manded his disciples,
sayeng: Thei which re
ceiue uot you, go forth
from them, & smite the
dust frō your fete into
the testimonie of them
And whatthinkest þ of
god, sauioz & maker of
all creatures, whan he
shal com, what shal he
do to them which will
not receyue hym, but
put him back frō them
Without dout he shal
send them into euerla
sting fire, where shal
be weping of eies, and
gnaschynge of teethe.

What

What shall profite thā
to them pride & riches?
And all these sermons
oz wordes perfozmed
in þ day which we had
the memozy of saincte
Michael: the angel a-
gayne presented hym
to me, and I spake to
him, saying: My lozde
may we surely affirme
al these wordes oz ser-
mons to procede from
thee? Therefore this
I saide, for in parte he
spake these woozdes,
neuer the lesse so that
I coulde not see his
face, and truely these
wozdes in parte were
pronounced by my
mouthe in spyryte.

The angell therefore
with great seueritie oz
sharpenes lookyng on
me, said: Beleue with
all

Quid proderit
tūc eis superbia
et diuitiē? Et cō-
sumatis omni-
bus sermonib⁹
his: in die qua
beati Michaelis
memoriā age-
bamus: iterū se
mihi presenta-
uit, & allocuta
sum eū, dicens:
Nunquid dñe
mi secure affir-
mare poterim⁹
oēs hos sermo-
nes ex te pro-
cessisse? Hęc id
circo dicebam:
quia ex pte ver-
ba ista protule-
rat, ita tñ vt fa-
ciē eius non vi-
derem, ex parte
vero p os meū
in spū fuerāt, &
nūciata. Ille igitur
cū magna se-
ueritate me in-
tuēs, ait: Crede

ex toto corde
tuo verba hęc
quę descripta
sūt, de ore meo
processerūt. Be-
atus qui legerit
& audierit ver-
ba libri huius:
quia vera sunt
& à veritate
nunquam de-
clinant.

De via actiuo-
rū sermo.

ALiū quo-
q; sermo
nē conti-
nuo inchoauit
his verbis, di-
cēs Ammoneo
eos qui in secu-
larib' curis op-
pressi sunt: ali-
quando cogita-
re quę sunt prę-
cepta vitę, id est
diligere deū et
proximū sicut
seip-

all thę herte all these
wordes whiche be des-
cribed or afoze reher-
sed, haue proceded frō
my mouthe: Blessed is
he which shal rede and
shall here the wordes
of this boke: for why,
they be tru, nor neuer
they decline frō truth.

Of the waie of actiue
leuyng or lyuyn.

And by and by the
angell began an
other sermon wō
these wordes, sayinge:
I warne thē in whiche
be oppressed in world-
ly busynesses & cares
sometyme: or at one
tyme: or other to think
& to remēdre what be
y preceptes of life, that
is to loue god aboue al
thynge, and their neigh-
bour

bour as theselues not
to slea oꝝ kill, not to do
thesste oꝝ felony, noꝝ to
couet any other mens
goodes. These & other
thinges which ar writ
ten in the lawes of the
lord, to kepe & obserue
with al diligēce, and so
they may know þ they
may entre þ kyngdom
of god. If thei bee not
able to lifte oꝝ to rayse
bp theiꝛselues to the
helth of contemplatiō:
Thei must study to ful
fill the office of laifull
dedes: They must and
ought to haue alway3
in theiꝛ myndes, the
dredde and feare of the
lord, & he shall dresseal
theiꝛ woorkes & theiꝛ
doynges. They ought
oftē to come to þ house
of praier, which is the
chur=

seipsum : non
occidere , non
furtum facere,
aliena non cō-
cupiscere Hæc
& alia quæ in
Legē Domini
scripta sunt :
cum omni di-
ligentia obser-
uare , & scire
possunt se reg-
num dei posse
intrare. Si ad
altitudinem cō-
templationis se
non valent e-
rigere : legiti-
marum actio-
num officia stu-
deant adim-
plere : In men-
te habeant ti-
morem domi-
ni semper , &
ipse diriget v-
niuersa opera
eorum . Do-
mum orationis
cum reuerentia
fre-

frequentet : &
cum oportue-
rit de facultati-
bus suis hono-
rent. Sacramen-
ta domini in fi-
de & humilita-
te venerentur :
& verbo dei li-
benter aurem
accommodent
Sanctificatos
Dei ministros
omni honore
dignos existi-
ment, & disci-
plinam eorum
cum mansuetu-
dine acquies-
cant. Vnicuique
quod iure de-
bent, pacifice
exhibeant: ne-
mini dantes vl-
lam occasione
querelæ: cum
iniuriati fue-
rint, tollerent
seruantes vin-
dictam iudici

vni

churche, and that with
greate reuerence. And
with their faculties or
goodes when nede is,
they muste honorably
helpe it: Thei ought to
worshyp the sacramen-
tes of y^e lord in faith &
i humilite, & thei must
gladly giue ere to here
the word of god: Thei
ought to esteeme y^e sancti-
fied mynisters of god
worthy of all honor: &
thei must be cōsenting
& agre with mekenes-
to their disciplin. They
ought to giue peacefully
to euery man y^e is his
right or duty, nor they
may geue to none any
ocasio of quarel. And
if any wrong be don to
them, thei must suffer,
leaupng the reuenge-
mēt therof to y^e iudges
of

of al men. Thei ought
and muste speake con-
stantly the word of ser-
mon of truthe, when
tyme serueth: noz they
may not refuse to take
laboure on them selues
for Justice sake. They
must defende a father-
lesse child & a widowe,
and them that haue no
helpe when thei be op-
pressed, & to pitie to re-
fote the in ther angui-
shes of troubles. Thei
ought to refrethe hym
whiche is hungry and
thirsty, they must clothe
the naked, they oughte
to gather into them su-
che persons as lacketh
lodging: they must vi-
site them whiche be in
prison or diseased with
sickness: thei shuld liue
gratis, that is without

24
vniuersorum.
Sermonem ve-
ritatis in tem-
pore suo con-
stanter loquan-
tur: & pro ius-
titia laborem
subire non re-
cusent. Pupil-
lam & vidu-
am & eum cui
non est adiu-
tor: in oppres-
sione defen-
dant, & angus-
tiis eorum pia
consolatione
occurrant.
Esurgentem &
sitientem refi-
ciant, nudum
operiant, hos-
pitem colli-
gant: Infirmū
& incarcera-
tum visitent.
Dent multum
gratis, & quae-
cunq; sunt mi-
serationis, & e-
quita-

iquitatis opera
sectentur.

Prudentiores,
in locos eru-
diant, errantes
& prauē ambu-
lantes, ad veri-
tatem & iusti-
tiam reuocent,
& discordias
inter fratres
ecompeſant.

Fugiant ebric-
tatem & crapu-
lam, & carnis
immunditiam:
iocos vanos,
& peccata ſer-
monum & o-
cioſitatem, &
veſtimen-
torum arrogan-
tiam, & ſpi-
nas curarum;
ſicut iubet ſer-
mo Diuinus;
omnem ſolli-
citudinem pro-
ficiētes in de-
um, & carnis
af-

reward, and intend to
do all woorkes of mer-
cy and equitie. They
which are wiſe & haue
knowledge oughte to
teache & inſtruct them
whiche be vntaughte:
they ought to cal them
again to truth whiche
do erre: or thoſe which
walke ſhrewdly out of
the waie: they muſt ſet
neighbors that ſtrive
at a cōcord: they ought
to flee from drunken-
nes, & from muche ea-
tyng, and from vncle-
nes of the fleſhe: they
muſt leaue and fle fro
vaine plaies & ſynnes
of woordes & ydelnes
and arrogancy of gaye
clothes and thornes of
cares, as the worde of
god commandeth. ſet-
ting all their buſynes
and

kind mynd toward god,
nor thei may not forget
th^e affliction of y^e flesh:
I sai to them that serue
to workes of necessitie:
worke you in your wor-
kes with a good & a sim-
ple hert without grud-
ging, & without bayne
speeche, & that none be
grieved by you, and that
you may help hym that
suffreth nedynesse. Be-
ware of all auarice or
couetousnesse. Forsooth
that causeth y^e all your
workes maie be deceit-
ful, and you shal lie and
defraude or decelle your
neighbozs, and so for-
swear the name of our
lord, & gather together
riches wickedly, which
drowneeth to deth them
that possesse them. You
which be in high autho-

E. ii.

ritie

afflictione non
negligūt. Dico
antē ii s qui ope-
rib^{us} necessitatis
inserviūt: Ope-
rmini opa vfa
corde bono &
simplici, sine mur-
muratiōe, sine
vaniloquio, &
ne quis graue-
per vos, & vne-
cessitatem paci-
enti subuenire
possitis. Cau-
re autē ab omni
auaritia. Hec e-
nim agit vt do-
losa sint opera
vestra, & vt de-
frauderis proxi-
mos vestros &
mentiamini &
piuret is nomen
domini, & con-
gregatis pecu-
nias iniquas que
mergūt in inte-
ritū possidentē
cas. Vos qui in
subli-

sublimitate eius, nolite superbe agere in eos qui eiusce modi sunt, neque opprimatis eos inique, sed magis defendite, & in omni benignitate custodite & pacem inter vos firmate, quia in hoc positi estis à domino. Hec est via domini recta & pulchra via actionum sanctorum. Qui ambulauerit in ea usque ad finem vitam inueniet, et requiescet in monte sancto dei, & fors eius cum filiis lucis.

¶ De via martirum. Sermo.

rite do not proudey or sternely to them whyche be aboute you, nor oppresse theym not wylkedye, but rather defende theim, and in all benignitie kepe theym, and make fyrme and sure peace among you. For therfore you are set byppe of oure Lorde.

This is the waye of the Lorde ryght and faire, the waye of holy dedes. He that walkethe in this waye vnto the ende, he shall fynd lyfe, and shall also rest in the holpe holle of god, and his chaunce or lotte is with the chylderne of lyghte.

¶ Of the waye of Martyres. A Sermon.

A fealtful day was
in hande, and we
were assistyng in
office of diuine ser
nice, where as of cus
tome the angell appe
red to my syghte, When
afoze hym I accused
and blamed my selve of
my faultes oz synnes,
thynkynge them to bee
the cause why he taried
longer thenne he was
wont to do, and I sayd
vnto hym: My lord, it
may please the now that
thou wyll tell to vs the
discipline of the thirde
waie which is of holpe
martirs, n. 2 be not re
strained fro this thy be
nignitie bycause of my
faultes. Then he ope
nyng his mouth spake,
sayeng: Christ the labe
goth afoze his holymar

E.iii.

tyz

Dies festus
agebatur
& eram

assistentes diui
no officio: cum
ex consuetudi
ne apparuit an
gelus in conspe
ctu meo. Cum;
de mora eius to
lito longiore de
licta mea corā
ipso culpassē:
dixi ad eū: Fla
ceat nūc domi
ne mi, vt & ter
tię illi⁹ vie quę
est sactorū mar
tyrū disciplinā
nobis infumes;
neq; ab hac tua
benignitate pro
pter aliqua mea
delicta compe
scaris. Tunc a
periens os suū
locutus est di
cēs: Agn⁹ Chri
stus pcedit co
rā sanctis mar
tyri

tyribus: & ipsi
conquuntur cum
cum psalmis &
coronis cōgau
dētes ei cū triū
pho nobili. Et
ipse Christ⁹ ap
paret in eis qua
si speculū & ex
emplar & de
cor gloriosus.
Multe passiōes
sunt: per quas
operiet filios
dei coronari, et
nemo corona
bitur, nisi legi
time certauerit.
Audite hac &
corde percipite
qui persecutio
nem patimini
propter iustitiā
Ite gaudētes p
viam nobilem,
viam bellatorū
domini purpu
ratā cruore san
ctorū & agni.
Nolite irgemi
fic

tyz, & they folow hym
with psalms & crounes
ioyeng together to hym
with a noble triumphe.
And Chziste hym selfe
appereth in theim as a
glasse and example, and
as a glorious beauty
fulnes. Much and ma
ny are the passions by
the whiche it behoueth
the chyl dren of God to
bee crowned, and none
shall be crowned, but he
p lausfully hath fought.
Heare you these thyn
ges, and with your hert
perceiue you that suffre
persecution for iustye,
go you ioying by the no
ble way, by the waye of
the menne of warre of
oure Lorde, made pur
ple with the bloudde of
Sayntes, and of the
lambe. Mayle not you,
no

noꝛ let no grudge ascēd
into your hert against
our loꝛd, as though you
were of hym forsaken,
and as some new thing
myght chaunce to you.
Reade you in the scrip-
tures of the holy ghoꝛst,
and thynke agayne on
the olde daies. All they
as many as haue been
afoꝛe you whiche haue
walked in this way ech
one haue plesed god in
their laboures, and by
many anguishes oꝛ pai-
nes they haue gon into
the bzode libertie of the
gloꝛy of the childeꝛen of
god. The firste whiche
ranne afoꝛe the lambe
was Abel, whiche dyd
shede his bloude in the
earthe afoꝛe the loꝛd vn-
der the hand of his wic-
ked bzother, in testimo-

E.iiii.

nie

scere, neq; ascē-
dat in cor ve-
strum murmur
cōtra dominū,
quasi derelicti
sitis ab eo, & tā
quā nouum ali-
quid accidero
bis. Legite scri-
pturas ip̄s san-
cti: & recogita-
te dies ātiquos.
Oēs quorquor
fuerūt ante vos
in vīa hac qua
ambulatis: deo
placuerūt in la-
boribus suis, &
per multas an-
gustias trāsierūt
in latitudinē li-
bertatis gloriæ
filiōꝝ dei. Pri-
m⁹ agni pꝛecut
fuit Abel, sub
manu fratris ini-
qui, sanguinem
suū fudit in ter-
rā, corā domi-
no testimoniū

inno

innocentie fide-
 lis Abrahā pa-
 ter fidelis popu-
 li, de idololatria
 sollicitatus est à
 genere iniqua, et
 elegit. dissolui
 incēdio magis
 q̄ peccare in su-
 um deū, & per
 manū domini
 eductus est de
 Hur Caldeorū.
 Ioseph cū esset
 amator innocē-
 tie & accusaret
 crimē fratrum
 apud patrē, ven-
 ditus est alieni-
 genis. Et iterū
 cū nollet con-
 sentire iniqui-
 tati adulteræ,
 carcerem lon-
 gi temporis pla-
 cita mente susti-
 nit. Serui veri-
 tatis propheta
 domini, contra
 pręuaticatores
 nie of innocencie, faith-
 ful Abraham father of
 faithful people was sti-
 red of wicked people to
 do idolatry, and he dyd
 chuse rather to be dissol-
 ued with fyre, than to
 syn in his and our lorde
 god, and by the hand of
 y lord he was broughte
 out from the fyre of the
 Caldeis. Ioseph where
 he was a louer of inno-
 cēcie, and he accused the
 fault oz crime of his bre-
 thzen to his father, he
 was sold to aliens. And
 agayn where he wolde
 not consent oz agree to
 the wickednes of y har-
 lot the aduouterer, he
 therfoze suffred prison-
 ment a long tyme with
 a pleasant mynde. The
 seruantes of truth, the
 pręphetes of the Lord
 haue

haue fought vnto deth
agaynst the pzeuarica-
tours of the lawe, and
by many passions haue
beene consumed. The
children of the lorde in
Babylon dydde speake
gaynst the commande-
ment of y^e proude kyng
whom al the earth fea-
red, and they chose ra-
ther to be giuen to hor-
rible tyres, than to the
contumely of our lord &
creatour, to bowe theyr
knees afoze a made cre-
ature. Daniell loued of
god for that he gaue ho-
nour to the lorde god of
his fathers, he was gy-
uen to the teeth of lions.
Plentuous is the num-
bre of sainctes, whiche
afoze the coming of our
saviour haue giuen ex-
amples of woorthy passi-

e. v.

ons

legis vsque ad-
mortem dimi-
cauerunt, & per
passiones mul-
tas consumati
sunt. Pueri do-
mini in Babylo-
ne, superbi im-
perio, quem tre-
mebat ois terra
cum fiducia co-
tradixerunt: &
dari ignib⁹ hor-
rendis elegerunt
magisq^{ue} ad con-
tumeliam crea-
toris genua cur-
uare ante crea-
turam. Daniel
deo amabilis eo
q^{od} dedisset ho-
norem deo pa-
tri suoru, leonib⁹
dentibus tradit⁹
est. Copiosus
est sanctoru nu-
merus, qui ante
saluatoris adue-
ntum laudabilis
sufferentia ex-
pla

pla

pla dederūt, & morte sua morte domini præcurreunt. Vltim^o omniū erat innocens Baptista, quo maior inter natos mulierū non surrexit, qui & ipse pro testimonio veritatis capite minoratus est, & datus puellæ in precio saltus ita decebat fieri & placitū erat ante dominū: ut nō tantū sanguis agnōrū & arctū & aliorū animalium sanguini agni qui pro salute mundi immoland^{us} erat, in figura premitteretur, sed & filiorum dei qui redimēdi erant sanguis

ons and suffrynges laudable, & with their deth haue pzeuēted the deth of our lord. Last of all was innocent; Baptist, a greater than he dyd not rise among the children of women, and he for testimony of truthe lost his heade, and was gyuen to a mayden in pzeice of a skyp or leape, so it was comely to be done, and it was pleasyng afoze the lord, that not onely the bloude of lambes and of wethers and of other beastes, shuld be sent forth afoze in figure to the bloud of the lambe whiche was to be offred for the helth of the woꝛlde, but that also the blod of the children of god, which were to be redemed shulde be

shed

Thedde in the coming a-
gainst him. For sothe in
the last days was sente
frome the secrete of the
father the offerd lambe
taried & abiden soz from
the begynnyng of the
wozld whom Cherubin
and Seraphin and all
the multitude of angels
do wozship to clense the
sinne of the wozld, and
they whome he came to
saue, haue done in hym
what thei wold. Wokes
be full of his labours,
and of his anguishes,
and you rede his passi-
ons, and you do not per-
ceiue them with hearte
and mynd. O you chil-
dren of men howe long
wil you be hard herted?
The earth whiche hath
no sense oz feelyng toke
the drops of his bloude
fro

in occursum e-
ius funderetur. 30
In nouissimis
autē diebus mis-
sus est à secreto
patris, expecta-
tus ab origine
mundi, agnus
immolat⁹, quē
adorant Chiru-
bin & seraphin
& omnis multi-
tudo angelorū,
vt expiaret pec-
catum mūdi, &
fecerunt in eo
quēcūq; volue-
rūt: et ipsi quos
saluare venie-
bat. Pleni sunt
libri laboribus
& angustis ei⁹
& legis passio-
nes eius, & nō
precipitis corde.
Vsq; quoduri e-
stis filii hoīm?
Terra quē sēsū
nō habet: susce-
pit guttas san-
guis

gumis de vulne-
ribus saluatoris
& sustinere nō
potuit maiesta-
tē eius sed com-
mota est & con-
tremuit, & scilicet
sunt pēte du-
rissime: & ecce
per scripturas
stillat super cor-
da vestra ratio-
nē habētia, mul-
tiplex passio fi-
lii dei pro vobis
occisi & conti-
nere potestis à
gemitibus & à
lachrymis? Au-
ditis vanitates
quę non perti-
nent ad vos: &
nō continetis à
risu. Rurs⁹ post
hec adiecit, &
dixit: Vos qui
transitis per viā
tribulatiōis Ie-
su, attendite &
videte si est dol-

lor

frome the woundes of
our sauour, and coulde
not susteyne the maie-
stie therof, but was mo-
ued and trembled, and
stones most hard were
cut asunder. And lo by
scriptures y manyfolde
passions of the sonne of
god for you slayn, drop-
peth on y hertes of you
which haue reason, and
may you then conteyne
your selues from way-
lyng wepyng and tea-
res: You here vanities
whiche perteyn not vnto
you, and you can not
conteyn from laughing
And agayn after these,
he layde to more, & said:
You whiche goe by the
way of the tribulation
of the lordē Iesu, take
heede and se if there be
any sorowe lyke as is
h^{ic}

his sorow. He hath not
synned, he onely was
borne without synne
vpon the erth, and they
fulfylled his soule with
sorowes of them which
were synners or yll do-
ers, and all these thyn-
ges which foloweth did
not stirre to charynes &
mekenesse of the lābe, &
bondes of the wycked
wherwith they bounde
hym, their lieng fautes
which butruly thei laid
to his charge, theyr
naughtie mocking, their
makynge of hym naked,
their scourgyngs, their
smytynge & claps, their
filthy spittynge, & thorn
pryckynge his forhed and
head, the crosse, the nai-
les & the speare, and the
shedding out of his in-
nocent bloud. But in al

thyn-

lor sicut do-
lor eius.

Non peccauit
solus sine pec-
cato natus est
super terram,
repleuerunt a-
nimam eius do-
loribus scele-
ratorum, &
non exaspera-
runt mansue-
tudinem ag-
ni, vincula im-
piorum, cri-
minatio men-
dax, illusio ne-
quam, denu-
datio, flagel-
lum, colaphus,
alapa, & spu-
tum, & spina
verticem eius
pungens, crux
& clauus, &
innoxii cruo-
ris effusio.

Sed in his om-
nibus supera-
uit patientia e-

fus: & contri-
uit moriens a-
culeum mor-
tis. Animad-
uertite filii cru-
cis viam agni,
& ambulate cō
fidēter post ve-
stigia sangui-
nis eius, dux
itineris vestri,
ipse est, & cla-
mat ad vos, di-
cens: Confi-
dite, ego vin-
ci mundum, &
quare trepida-
tis à facie ter-
roris humani
ducem habentes
inuictum:
& tam multa
milia imitato-
rium eius prae-
untium vos cū
victoria mira-
bili? Ecce e-
nim modicum
ante vos in-
numerabiles

pu.

thynges his pacience
did ouercome, & had the
victorie, and he dynged
broke asunder the prick
of death. You y be chil-
dren of the crosse, take
heede with your mynde
the way of the lambe &
walke surely, and with
a ferme mynd after the
steps of his blood. He is
y leader of your tozney,
& crieth to you, sayeng:
Be of goodchere & trust
well, I haue ouercome
y world. & why ar you
afrayde of the face and
fearyng of men, you ha-
uyng suche a leader oz
capitayn which can not
be ouercom, and also so
many thousande of his
folowrs goyng afoze
you with a meruailous
victory. Lo forsooth euē
a litle afoze your tyne,

inuu.

Innumerable fightyn-
ges of the seruantes of
god is made and doone
both of thapostles and
of martyrs, and of per-
fect virgines, and they
haue giuen pleasant spec-
tacles oz lokyng on to
companies of heuen in
their victories, & thei lo-
ued god more thā their
owne soules, & for his
name thei haue set forth
their soules to all kyn-
des of deth: and as cley
whiche is troden of eue-
ry one, so they haue suf-
fred to be troden & sup-
pressed: and the louers
of the worlde in their co-
mon places and coun-
telles haue laughed to
skorne the nakednesse
of saintes: & they haue
be full fed with the moc-
kynge of the confusion
of

32
pugne seruo-
rum Dei facti
sunt apostolo-
rum & marty-
rum & inuicta-
rum virginum,
& dederunt le-
ta spectacula cū
Ais exercitibus
cœli in victo-
riis suis: dilexe-
runt Deum ma-
gisq̃ animas su-
as: & propter
nomen eius ex-
posuerunt eas
cunctis gene-
ribus mortis &
quasi lutum ab
omnibus con-
culcari susti-
nuerunt: rise-
runt in theatris
& conciliis, a-
matōres mun-
di nuditatem,
sanctorum: &
saturati sunt il-
lusionē confu-
sionis eorum,
sicut

sicut letatur be-
stia cum deuor-
at prædam: &
disperferunt sa-
guinem inno-
centem per cru-
ces & gladios,
ignes & gur-
gites aquarum
vngues terre-
os, et fauces be-
stiarum, &
quicquid tor-
mentorum ex-
cogitare po-
tuit crudelitas
impiorum: hoc
in eorum mor-
tificatione ten-
tatum est. Et
exultauerunt
quasi in epu-
lia athlete Dei
in contractioni-
bus suis: &
delictari sunt
in calice ama-
ritudinis, qua
si qui letan-
tur in delictis

mul-

of them, and they haue
been merve in the draw-
yng away of ther flesh
as a beast is mery whā
he deuoureth his pray,
and they haue dispersed
the Innocent bloud by
tormentries, & by wo-
des by fiers and by gur-
gettes of waters, by y-
ton nayles, by teeth of
beastes, and all kynde
of tormentrie, whiche
the cruelnesse of wicked
mē, by their mind could
imagyne or deuise, that
was assayed in the mor-
tification or kylling of
them. And the knygh-
tes of god ioye in their
contractions or torment-
tes, as though they had
bene in great delictes or
pleasures: and they deli-
ted in the chalice of bit-
ternes, as they were in
ioy

ioy in many pleasures &
delectatiōs. Then was
the pacience of sainctes
found faithfull in their
examination, & stronge
aboue the strengthe of
kynge and princes of
this worlde. Therefore
lo they be brought oute
in refreſhyng of conſo-
lation or comfort, & thei
reſt in the haſſing of the
right arme of god and
of his holy angels, by-
cause they haue bozne
his ignominie afoze the
dwellers of the earthe.
O thou man, which art
weake hearted to theſe
thynges, take hede, and
with a bigilant mynde
draw thy ſelf to the ſuf-
ferynge of the paſſion
of Chriſte: take thy con-
templation of the ioye
and myſthe whiche is

f

ena

multis. Tūc in-
uenta eſt pacien-
tia ſanctorū fi-
delis in exami-
natione ſua: et
fortis ſupra for-
titudinem re-
gū et principū
mundi. Propte-
rea ecce educi
ſunt in refrige-
riū conſola-
tionis, & requie-
ſcunt in ample-
xu dextere dei,
et ſanctorū an-
gelorum, quia
portauerunt ig-
nominiam eius
coram habitan-
tibus terre. Hęc
attēde, et vigili-
mente retracta
O homo qui pu-
ſillus eſ corde
ad ſuſtinentiam
paſſionū Chri-
ſti, cōtemplare
gloriam, et leti-
tiam quæ cir-
cun-

cundedit mar-
tyres Domi-
ni : et non ti-
mebis commu-
nicare dolori-
bus & angusti-
is eorum. Sed
primum est, vt
habeas sub pe-
dibus substan-
tiam huius mū-
di, & gloriam
eius quę est ho-
die & cras non
comparat. Si-
enim hæc amas:
fugiet à te for-
titude in tem-
pore pressurę et
despectionis.
Etiam dico,
non sit precio-
sa in oculis tu-
is vita tua, sed
vilem atque de-
spicabilem sem-
per arbitrare.
Qui enim se-
iplos amant, &
magni sunt a-
pud

enuyronned all aboute
with Martyres of the
lord, and thou shalt not
dredde nor dout to make
thy self cōmon or parte
taker to the sorowes &
anguishes of the. But
first is, that thou muste
haue the substaunce of
this worlde vnder thy
feete, and to esteeme the
glozy thereof to be no-
thyng, nor of any valu:
whiche this day is, and
to morowe it appereth
not. Forsothe if thou lo-
uest those thyngs, than
shall flee frō the strength
in tyme of pressurę and
despection. And now I
say, lette not thy lyfe be
precious in thye eyes, but
esteeme it all vile and
woorthy to bee despised.
Forsoth thei which loue
themselues and in their
owne

whose mynde to thep
selfe be great, they may
not susteyne oz indure
any paine oz treadyng
downe in persecution, &
to the feght of sayntes,
they be not mte oz apt,
a happy chaunge with
great gayne is set forth
to the: Denie oz cast a-
way this lyfe of a small
tyme, and of miserable
condition, & thou shalt
receyue agayn therfore
a lyfe, whiche knowyth
no faute nor no disease
oz molestynge: and that
lyfe is full of glozy and
is whiche no tong can
tel. O thou mā of darke
vnderstandynge, lyft vp
thyne eyes, and beholde
in tyme to come the blis-
full refozation of thy
body, which shall come
to the from thy sauour

f.ii. when

34
pud sei concu-
cationem in
persecutione su-
stinere nō pos-
sunt, & ad cer-
tamen sancto-
rum idonei nō
sunt: felix com-
mutatio tibi p-
posita est. Ab-
negavitam exi-
gui temporis et
misere condi-
tionis, & acci-
pies pro ea vitā
quę nescit defe-
ctum aut mole-
stiam, plenam
gloria, & exul-
tatione, quā lin-
gua nescit effa-
ri. O homo te-
nebrōsi intelle-
ctus: leua oculos
tuos, & pro-
spice in futurū,
et intueri beatā
reformatiōem
corporis tui,
quę veniet tibi

à sal

saluatore tuo,
quando eueller
à corpore tuo
spinam Ade, et
configurabit e-
am claritati cor-
poris sui: ita fi-
et vt festines
cum alacritati
effundere ani-
mam tuam in
omne pericu-
lum, in seruire
charitatis ipsi-
us: & sic esti-
mabis ditio-
nem vitæ tuæ,
quasi stille de
situla excusse
in terrâ. Quid
adhuc anxiaris
O homo dei, à
facie persecutō-
tis? Conforta-
re, cōsolare, te-
cum est Chri-
stus in persecu-
tione. Tccū an-
geli eius sunt in
certamine: qui
in

when he shal pul away
and roote out from thy
body the thorne of A-
dam, and shall confi-
gure it to the clerenesse
of his body, and thus it
is shall or may be done
that with myrthe and
quicknesse thou shalt
make haste to shed out,
or to sette out thy life or
soule into all peryll, in
the fernencie of the cha-
rite of hym, and so thou
shalt esteeme the state of
this thy lyfe, as a drop
of water smitten out of
a bucket into the ground
O thou manne of god,
why art thou yet in an-
guythe or aserde of the
face of thy persecutour?
Be of good comfort, be
of good chere, Christ is
with the in persecution
and his angels ar with
th

the in thy fyght, & they
nūbre al thy labours, &
they susteyn thy wey-
nesse. And also for thee,
they fyght thzoughly a-
gaynst thyne enemies:
remembze the wordes
whiche the lord said to
his seruantes: He that
toucheth you, he tou-
cheth the balke of myne
eye. O thou seruant of
God, what shalte thou
geue to thy sauioz whi-
che hath so ioyned thee
to hym that withoute
wzong be done to hym
thou can not bee hurte.
Ones he hath suffered
for the, and yet euerye
day in the, and in thy fe-
lowes his seruautes,
he suffereth, and is had
to open scozne. If thou
bee sorze oz heauy, not
for thy hurt oz wzong

f.iii.

be

35
omnes labores
tuos dinume-
rant, & lassitu-
dinem tuam su-
stentant, nam
& pro te ini-
micos tuos ex-
pugnant. Me-
mento sermo-
nis quem dixit
ad seruos suos.
Qui vos tan-
git, tangit pu-
pillam oculi
mei. Serue dei,
quid tribues sal-
uatori tuo, qui
ita sibi te con-
iunxit, vt sine
ipsum iniuria,
ledi non possis?
Semel pro te
passus est: & ad
huc quotidie in
te & conseruis
tuis patitur, &
ostentui habe-
tur. Si mestus
es, non de tua,
sed illius iniu-

ria

luria dole p te
ergo gaude &
letare, quia per
tribulatiōē prę
pararis ad glori
am, et gaudium
sempiternū: Au
rum dñi es per
igné te exami
nat, vt in thesau
ros suos proba
tū te recipiat.

¶ Factum est au
tem priusq̄ vēr
ba hęc termi
nasset angelus
qui mecum lo
quebatur, vt su
perueniret festi
uitas beatarum
virginum Vr
sula & sociarū
cuius vñdecim
millium, Tunc
decantabatur
in vigilia ma
tutina sermo il
le diuinus, quo
dicitur: Reddet
deus mercedē
labo

be soȝy, but foȝ his hurt
oȝ wȝōg, be thou soȝobo
ful oȝ heuy, therfoȝe foȝ
thy selfe ioȝ and be me
ry, foȝ by trouble thou
art pȝeparid oȝ made re
dy to gloȝy and to euer
lastyng ioȝe. ¶ Thou art
the golde of the loȝd by
fyȝe he examineth thee,
that thus thou beynge
pȝoued he may receyue
the into his treasours.
And foȝsoothe afoȝe the
angel which spakewith
me had ended thesēwoȝ
des, it was so, that ther
came on the feast of the
blessed virgins Ursula
and her felowes the ele
uen thousand. And thā
was in the seruice of
matens thesē goodlye
woȝdes of scripture,
which is thus in latin:
Reddet Deus mercedem la

bo-

borum sanctorum suorum et
deducet eos in via mirabili,
and in englyshe thus:
God shall yelde or geue
the hier or rewarde of
the labours of his sain-
tes, and he shall leade
them forth in a meruai-
lous waie: and thereof
I takyng occasion whē
the angel myn instruc-
tor apered to me in the
secretes of Masse time
(as mostly his custome
was) I asked hym say-
eng: My lord, Shewe
to me what is that way
meruailous, wherof y
scripture maketh men-
cion, sayēg: And he shal
leade them forth in a
meruailous waie. And
streight waies the angel
answerd, saying: That
is the way of holy mar-
tires. And agayn I as-

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ked

laborum suo-
rum, & dedu-
cet illos in via
mirabili: unde
ego sumpta oc-
casione inter-
rogaui instru-
ctorem meum
in inter silen-
tia misse michi
more suo appa-
ruisset, dicens:
Domine, de-
monstra michi
quoniam est via
illa mirabilis,
cuius meminit
scriptura, di-
cens: & dedu-
cet illos in via
mirabili. Qui
continuo re-
spondens, ait:
Via sanctorum
Martyrum hec
est. Rursus in-
terrogaui, di-
cens: Et quare
vocatur mira-
bilis: Bene, in-
quit,

quit, mirabilis
appellari potest
Nunquid enim
non est mira-
bile in oculis
hominum, &
mentem fragi-
lis hominis ita
Deus inflan-
mat, vt præ a-
moris magni-
tudine, quo in-
tus erga eum e-
stuat: & pro-
prię vitę obli-
uiscatur, in tan-
tum vt ad gra-
uissimos quos
libet cruciatus,
velut insensi-
bilis fiet, & sine
sui cura liben-
ter omnia pro
nomine eius su-
stineat. Hoc in-
tueri potes in
sacris illis vir-
ginibus, qua-
rum hodie mar-
tyrum celebra-

ked, saying: And why is
it called meruaylous?
And he said, it may wel
bee called meruailous.
It is not forsooth mer-
ueylous in the eyes of
men, that god so infla-
methe the mynde of a
man which is frayle or
weake that thzough the
bignesse of loue wher-
with he bournethe in-
wardly toward god, he
forgetteth his owne life,
in so muche that he is
made as it were insen-
sible or nat felynge the
most greuous tormen-
tes, and withoute any
care for hym self, glads-
ly he suffreth all thyn-
ges for his name. This
mayst thou see in these
holye virgines, whose
feast of martyrdome you
celebrate this day, they
were

wer fraile both in kynd
and in age, noz they ne
had any defender: and
neuerthelesse they ney-
ther feared the tyzantes
noz their swozdes, but
with all constance offe-
red their tender mem-
bres and bodes into
deth for our lozds sake,
and for cause they were
comforted with the bur-
nyng of the loue of god
in theyr spirite, so that
death outwardely they
felt nat. And certaynly
that was muche mer-
uailous in the eyes of
men, but nat in the eies
of our lozde, to whome
all thyng is possible.
And hast not thou sene
this waye meruailous
in spirite, and it was
fapzer and moze nota-
ble than any of the o-
ther

34
tis. *Fragilis e-
rant & sexu &
atate, neq; ali-
quem habebat
defensorem: &
tamen non ti-
muerunt tyran-
nos nec gladi-
os eorum, sed
cum omni con-
stantie obtule-
runt tenera me-
bra sua in mor-
tem pro dño,
qa diuini amo-
ris incendio cō-
fortabāt in spū
vt eam foris nō
sentirēt. Et hoc
quidē vehemē-
ter erat mirabi-
le in oculis ho-
minum: non an-
tē in oculis do-
mini cui possi-
bilia sūt oīa. Et
hoc quidem ve-
hemētererat mi-
rabile in spiritu
vidisti, & erat
pul-*

pulchrior et no-
tabilior ceteris
omnibus ? ita
scito q̄ retribu-
tionem martyrum om-
ni retributione
excellenter est
& glorie illorum
nichil compara-
tur. Post hec cu
adesset festiui-
tas sancti Mar-
tini: circa me-
diū noctis ante
vigiliā matuti-
nam, subito ex-
pergeta sum
et fugit somnus
ex oculis meis.
Et ecce angelus
domini stabat
corā me: & al-
locuta sum eū,
dicens: Oro mi
domine vt ex-
hortationē ser-
monis tui de
sanctis martyri-
bus iam cōple-
as, & competē

ther wales: & so knowe
thou that the retribu-
tion or reward of mar-
tyrs is moze excellent
than anye gyfte or re-
warde, and to the gloze
of theym, there is no-
thyng to be compared.
After these whenne the
feast of saint Martin
was come about myd-
nyght afore the bigil of
Martins, sodenely I
was afrayde, and the
sleepe fledde from myne
eyes. And lo the angell
of the lord stode afore
me, & I spake to hym,
saying: My lord I pray
the now that thou wilt
fulfyll the exhortation
of thy sermon of holpe
martyrs, and conclude
with a competent ende:
and when he had cau-
sed me to be in contem-
plation

plation, and to see cer-
taine hyghe thynges in
heauenlye places, of
whose syght I was vn-
woorthy, he fulfilled my
petition, saying: Agayn
I sayde to thee, and I
warne you the children
of god, that moze dili-
gently you attende to
poure antecessoures or
goers afoze, whiche are
afoze to you in this pre-
sent sermon howe they
dyd bourn in the cha-
ritie of Christe. Runne
and bee confirmed or
made sure, and thynke
nat afoze. Lo forsoothe
there watcheth vppon
you the soonne of peace
whiche may receyue and
reward you aboue any
mans estimation, that
spirite of burnyng and
of charitie of Christe,
whiche

32
ti sine conclu-
das, qui cū me
contemplari fe-
cisset sublimia
quēdam in cō-
lestibus, quorū
aspectu erā in-
digna: petriō-
nem meam im-
pleuit, dicens:
Iterū dico tibi,
& ammonco vos
O filii dei: vt di-
ligentius atten-
datis antecesso-
res vestros, qui
p̄nominati sūt
in presenti ser-
mone quomo-
do arserunt in
charitate Chri-
sti. Currite &
confirmamini,
& nolite prae-
meditari. Ecce
enim vigilat su-
p̄ vos fili⁹ pacis
qui vos recipiat
et remuneret su-
pra humanā esti-
mati-

mationē illū spi-
ritū ardoris &
charitatis Chri-
sti, qui superet
omnē fragilita-
tē vobis presta-
re dignetur: qui
in trinitate per-
fecta viuit & re-
gnat deus verus
p̄ infinita secula
seculorū. Amē.

De via coniuga-
torū. Sermo.

FVI in ora-
tione et ap-
paruit mi-
hi solito more
dominus meus
& postulaui ab
eo disciplinam
vię illius quę
ad ordinem cō-
iugatorum per-
tinere dicta est,
statimq; assen-
sit petitiōi meę
sicq; orsus est.
Ecce dico, &
am-

whiche ouerrometh all
fraylenesse he myghte
vouchsafe to graunt to
you, whiche in perfecte
trinitie lyueth and rei-
gneth very god by the
infinite world of worl-
des. Amen.

Of the way of them
that are married.
A sermon.

Was in prayer,
& as it was the
customed maner,
my lord the angel ap-
pered to me, and I as-
ked of hym the disci-
pline of that way, whi-
che perteyned to the or-
der of them whiche be
married: and by and by
he assented to my peti-
tion, & thus he began:
Lo I say and I warne
you

you seculars that be married, absteyne you from your chereide woozkes, wherewith you are defiled, and the erth is defiled, or made fowle of your most noughty wickednes, which are auarice, lechery, fornication, adultery, manslaughter, pride, wrath, hate, enuy, blasphemye and drunkenes. Take hede therfore & looke vpon your way how you may walk by it: for why, it is impossible to you with such the vices to entre into it, and this spoken he wēt his way. And whē he appeared agayne, I praied him that he wold prosecute or folowe on the exhortation of his sermon begun. And he said: But for cause the

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ammoneo seculares cōiugatos abstinere vos à prauis operibus vestris, quibus cōquinati estis, et contaminata est terra ab iniquitatibus vestris pessimis, quæ sunt auaritia, luxuria, fornicatio, adulteriū, homicidiū, superbia, ira, odiū, inuidia, blasphemie, ebrietates. Attēdite ergo et intuemini viā vestram, quomodo ambuletis per eam, quoniam impossibile est vobis cū talibus vitiis intrare per illā. His dictis abscessit: Et cum iterū apparuisset, rogauit vt prosegueretur

retur icepti ser-
monis exhorta-
tionē. Qui ait:
Nisi quia beni-
gnus & miseri-
cors dñs est: in-
tediū posset ad-
duci, pro eo q̃
tot modis habi-
tatores mundi
admonet: ipsi
vero pro nichil-
lo ducunt mo-
nita eius: neq;
vllatenus ani-
maduertūt dile-
ctionē, qua de-
bebēt accēdi et
ga paternas ad-
monitiōes eius
in indignationē
conuertunt &
spernūt eas: &
ad legatiōes ei⁹
attendere dedi-
gnantur, si pos-
sibile esset in ip-
so esse perturba-
tionem: ex hoc
vtiq; posset tur-
bari

lorde god is benigne &
mercifull, els he myght
be brought into irksom-
nesse or wearynesse, for
that he warneth so ma-
ny waies the dwellers
of this world. And tru-
lye they take his war-
nynges for nothyng,
nor no waies they take
heede or remembre the
loue, wherewith they
ought to be kyndled to-
ward hym, and his fa-
therlye monytions or
warnynges, they turne
them to indignation &
despise them, and to his
mētages they disdain
to take hēde, yf it were
possible any trouble to
be in hym, for that cer-
tayn he might be trou-
bled, that so in my waies
this worlde is raised a-
gaynst hym, for whiche
he

he was bozne and suf-
fred passion, and hathe
wroughte many myra-
cles, and yet dayly doo
woorke, although they
take no heede thereto.
And lo, he commaun-
dethe his warnynges
also to theym whyche
in this worlde all ma-
ner of wayes are set a-
gaynste hym for his
thankfull benignitie,
and also for the loue of
them, whiche although
they be conuersaunt in
the worlde, yet neuer the-
lesse thei loue and serue
hym, but two, of theim
are few in numbze: for-
sothe moze abundantly
he wolde doo this, and
shewe his grace, if with
a better deuotion, they
wolde take hede to his
warnyngs. After these
he

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bari, & tot mo-
dis hic mūdū
aduersus ipsum
erigitur: p quo
& natus est &
passus, & multa
miracula est o-
perat^o, et adhuc
licet non attrē-
dant: operatur.

Et ecce admo-
nitiōes suas mā-
dat etiā iis qui
in seculo omni
b^o modis se illi
opponnūt pro
sua gratuita be-
nignitate, et p
eorū dilectiōe,
qui quamuis in
seculo cōuersā-
tur: ipsum tamē
diligunt ac ser-
uiunt ei, quorū
heu paruus est
numerus abun-
dantius autem
hoc faceret, si
meliori deuo-
tione monitis
cius

eius intendere
vellēt. Post hec
aperiens os suū
locutus est, di-
cens: O gene-
ratio insensata
& onerosa do-
mino deo vřo:
ut quid tāto stu-
dio diligetis,
quā odit pater
vester cœlestis,
& dominū cœ-
lorū irritare nō
timetis, in con-
spectu cuius o-
mnīū angelorū
multitudo con-
tremiscit? Dicit
re mihi quē fru-
ctum consecut-
i sunt in his pra-
uitaribus quas
enumeravi vo-
bis: omnes qui
ab initio seculi
inuenti sūt am-
bulantes in eis,
& nō apposue-
runt placare sa-

he opened his mouth,
and spake, saying: O ge-
neration lackyng witte
and combzous oꝝ gre-
uous to your lordē god,
wherfore with so great
studye loue you those
thynges, whiche your
heuenly father hateth,
and you ar not afrayde
to prouoke the lordē of
heauens, in whose eye
sight oꝝ lōke al the mul-
titude of angelles doo
tremble, telle me what
frute oꝝ proufytte they
haue gotten in these
shreude noughty thyng-
es, whychē I haue
afore numbred to you,
all they which from the
beginning of the world
haue be found to walke
in those vices, if they
haue not plesed agayne
the face of our lord with
penance

penaunce doyng afore
theyr departyng, what
haue al thei which bear
witnes to truth shewed
vnto you of theym. If
you haue forgottē it, lo
again I wyl tel & shew
to you afore the lyuyng
god that heuen is shut
from them with an eter
nal & indissoluble shut
tyng, and the pleasant
& desirous face of oure
lorde god is and shalbe
hidden from them, and
they be alienated from
the feast of the euerla
styng myrth of saintes,
and those saintes haue
euer abhoyred their wic
ked waies: And lo those
synners are made the
felowes of the mooste
harde and cruell denyll,
and of his vnhappy an
gels, whiche withoute

6 mercy

ciem dei nostr
remediis peni
tentie? quid vo
bis annūciaue
runt de his vni
uersi testes veri
tatis? Si obli
ctis, ecce iterū
annūcio vobis
coram deo vi
uēte, quia clau
sum est eis cœ
lū eterna & in
dissolubili clau
sura: & abscon
dita erit ab eis
desiderabilis fa
cies dei nostri,
& alieni facti
sunt à conuiuio
sempiternę leti
tię sanctorū qui
abominati sūt
vias illorū ini
quas. Et ecce
confortes facti
sunt darissimi
diaboli & infe
liciū angelorū
cuius, qui absq;
miso

miserericordia & sine cessatione affliguntur, & calcant ceruicē corū quam aduersus factorē suū erexerūt, & pascuntur in amarissimis plagis corū. Et quia clauserunt oculos suos ne viderent lūmē agnitionis dei & sanctarū iustificationū eius, et dilexerunt opera tenebrarum, deputati sūt voragini horrēdē caliginis, quē exitum non habet neque illustrari poterit ab ullo lumine in perpetuum. Timorem domini factum habere despexerunt, et irritauerunt eū in

mercy, & without ceasing are scourged, & they treade the neckes of them, which necks they haue reised vp agaynst their lordē maker, and they be fed in the moste bitter plagēs of them. And because they haue shutte theyr eyes that shulde not see the lyght of the knowlege of god and of his holy iustifications, and they haue loued the woorkes of darknes, therfore they are deputed to the horrible rotyng or swallowinge of darkenesses, whiche haue none outgate, nor it can not bee lightned neuer with no light. They haue despised to haue þe holy drede of god in their mindes, & they haue prouoked hym

hym in the myzthe of
their voluptuousnes oz
lust: and they haue kin-
deled in themselves the
vnlauffull bournynge
of lust and of wzath, &
of vnsaciabie auarice,
therefore there abideth
vpon the dzedeful hor-
rour and heuynes with-
out comforte, and a bi-
tyuge indignation, and
they be made the coles
of euerlastyng fyze, whi-
che can neuer be quen-
ched nor cōsumed with
any bournynge. Heare
these thyngs you why-
che be prouokers of god
& while you haue tyme
of corrediō, forsake and
go awai from the waies
and woozkes of theim
that are lost, and turne
agayne to the way vn-
defiled, which god hath

in letitia volap-
tatis suæ, & suc-
cenderunt in se-
ipsis illicitos ar-
dores libidinis,
& iræ, & insa-
ciabilis auari-
tiæ, propterea
manet super eos
timor plen⁹ hor-
ror & incon-
solabilis tristi-
tia, & mordax
indignatio, &
facti sunt car-
bones sempiter-
ni incendii, qui
extingui non po-
terunt in æter-
num, neque vlla
adustione consu-
mi.

Audite hæc ir-
ritatores Dei, &
discedite à viis
perditorum dum
tempus corredi-
onis habetis: &
redire ad viam
immaculatam

quam preparauit
vobis deus ab in-
itio, & videte
modo cum timo-
re Dei ambule-
tis in ea. Non
enim est ab in-
uentione homi-
nis honorabile
Coniugium ve-
strum: sed ab ip-
so conditore v-
niuersitatis in Pa-
radiso innocen-
tiz institutum est
quando mascu-
lum & fœminam
creauit parentes
vestros, & lo-
cutus est in lin-
gua protoplasti,
dicens: Propter
hoc relinquet ho-
mo patrem & ma-
trem, & adhere-
bit uxori suę, &
erunt duo in car-
ne vna. Date er-
go O vir & muli-
er honorem ordi-
ni
prepared to you frome
the begynnynge: take
heede howe you maye
walke with the drede &
fere of god in that way
forsooth your honora-
ble marriage is nat of
the inuencion of man,
but it was instituted in
paradise of innocencye
of hym that is lord ma-
ker of all thynges whā
he made or created your
fyrst parents male and
female, & he spake in þ
tong of Aldā, who was
first made: Seing for þ
a mā shal forlake father
& mother, & draw to his
wife, & they shalbe two
in one flesh. O you mā
& woman geue honour
to your order, which the
lord boughsafe to make
honorable, and se that
you sette noz byng no
spot

spot nor diuision or cut-
tyng to your copulati-
on. The law of the lord
might ioyne and halowe
you: and there must bee
to you bothe one house,
one table, one common
substance, one bed, and
one soule, which is one
minde and one will, and
geue place to the drede
and feare of the lord in
the middes of you. For
soth the drede & feare of
our lord is y^e faire beau-
tyfulnes of the chaum-
ber of them whiche be
married, and he which is
boide from the drede &
feare of our lord, is re-
puted of our lord to be
vncleane and accursed.
And there his lust shal
ouercome himself whi-
che knoweth no stawe
nor good or holsome

G.iii.

fozm

ni vestro, quē de-
us honorare dig-
natus est, & noli-
te inducere scis-
suram & macu-
lam copulæ ve-
strę. Lex domini
iungat vos et san-
ctificet, & sit vo-
bis domus vna,
mensa vna, sub-
stantia cōmunis,
vnus thorus & a-
nima vna, & data
locum timere do-
mini in medio ve-
stri.

Decus enim tha-
lami coniugalis,
est timor domi-
ni, & qui ab eo, va-
cuus fuerit, ma-
ledictus & im-
mundus reputa-
bitur à Domino.
Ibi dominabitur
libido quæ mo-
dum nescit, & ex-
ercetur opus eti-
am sermone in-
dignū

dignum, quod natura non ordinavit, & non pertinet ad generationem. Audiant & intelligent qui operantur quod malum est coram domino: & tolerant maculam de cubilibus suis, propter hoc liget corda vestra timor Domini ut in opera vobis concessio frenum vobis ipsis imponatis, & non more bestiarum omnem impetum de fidei vestri sequamini. Dies Festos & dies legitime abstinentie, & tempora purgationis per continentiam honorate. & si quid superaddideritis, adder

form, & also such workes there shall be exercised yare not worthy to be spoken of, which nature hath not ordeined, nor it is not belonging nor pertaining to generation. They which work that which is ylle afore our lord, I wold thei might here and vnderstand, & that thei might take away y filthy spot from their conches; therfore the drede & feare of our lord must bind your hartes, that you maye set a bridle to your selues in that worke to you granted, so that not lyke in facion of beastes, you shall not folowe euery brist of your desire. You ought to honoz by continence or chastite feast full daies, and daies of fals

fasting ordeined by the
law, & times of purga-
tion, & if you adde moze
thereto, our lord shall
adde and geue grace to
you & to your generati-
on. Forsoth thei whiche
will not make no diffe-
rence betwene day and
day, betwene time and
time, to kepe theselues
in continence or chasti-
tie, thei shal fele the ven-
geance of the lord in
theselues, and in their
sede what hour or tyme
they shall thynke leaste
therof. Eche one of you
must exhort other to co-
tinence or to chastitie, &
eche one of you pray for
other, and also pray to-
gether that you may co-
teyne, and that the spi-
rite of uncleannes may
flee from you. Forsothe
whan

addet Dominus
gratiam vobis &
generationi ve-
stri: qui enim in-
ter diem & diem
& inter tempus
& tempus conti-
nendo non di-
stinguunt: vin-
dictam Domini
in seipsis, & in
semine suo, qua
hora non puta-
uerint sentient.
Exhortamini al-
terutrum ad con-
tinentiam: & o-
rate pro inuicem
vt continere va-
leatis, & vt spiri-
tus immunditie
fugiat à vobis.
Cum autem pre-
ualuerit infirmi-
tas, concesso re-
medio expian-
da est, vt illicita
nō labatur, sicut
scribit Doctor
Gentium.

Via

Vir proprii corporis potestatem non habet, sed mulier: & mulier proprii corporis potestatem non habet, sed vir, & propterea debitum inuicem negare non potestis.

Illud autem scitote quod mutue coniunctionis vestrae praecipua causa esse debet, pro pagatio prolis, si qua alia est: ad infirmitatem pertinet: & habet indulgentiam si timoris Domini moderationem habuerit, & elemosinarum remedium. Vir mulieris, & mulier viri infirmitates cum patientia & compassione supportent

when infirmitie preuaileth, with remedy granted, it ought to be expurged, lest it fall to y^e thing which is not laudful, as y^e doctour of the gentils writeth. A mā hath no power of his own body but y^e womā, & y^e womā hath no power of her body but the mā: and you may not derry together duetie. But this truely you must knowe, that y^e p^rincipall cause of your mutual cōiunction is to bring forth a child, & yf any other cause ther be, it pertaineth to infirmitie, and if it haue moderation of the dread and feare of our lord, & with remedy of almes to obtain pardon. The mā of the womā, & the womā of the mā must support and

and bere one anothers
infirmities with paciēce
and cōpassion : noz you
may not one despise an
other, but rather studie
to geue reuerēce one to
an other. Stryuyng oz
bitter wordes may ne-
uer be herd betwixt you
but reproue your exces-
ses oz fautes together
w a soft spirit, and with
good seueritie oz streng-
nes. The woman must
be obedient to the mā, &
as to her superiour she
ought to giue place, and
to him ministratiō of
seruice, as our lord ma-
ker of them bothe hath
ordeyned frō the begin-
ning. Also the woman
must suffer the maners
oz doyng of þ hus band
although thei be shrewd
& she must forgeue his
faul-

tēt, & nolite sper-
nere inuicem, sed
magis honorem
alterutrum exhi-
bere studete.

Sermo litigiosus
& amarus nun-
quam oriamur in-
ter vos : sed in
spiritu lenitatis &
bone seueritatis
inuicem excessus
vestros arguite.
Sit obediens vi-
ro mulier, & tan-
quam superiori
in omnibus ce-
dat & ministret,
sicut ordinauit
ab initio plasma-
tor vtriusque.

Mores viri etiam
prauos toleret, &
propicietur ini-
quitatibus eius,
faciemq; Domi-
ni in elemosy-
na & oratione
præueniat.

Pudicitiam inter-
riorem

riorem foris po-
testuri debet. per
modestiam vesti-
menti, & sermo-
num, & gressu-
um, & aspectus.
Non habebit o-
culus eius in fa-
cie aliena, & cum
omni sollicitudi-
ne suspicionis &
maledicti occasi-
onem abscindat.
Vir qui sensata et
timorata forti-
tus est uxorem,
non ea in ho-
noret turpi & a-
maro sermone:
sed tanquam vas
glorie dei hono-
ret, & consenta-
neum se illi prae-
beat, & gratias
agat. Deus rex li-
qui beatificauit
eum coniugio ta-
li. Audite & in-
gemitote super ma-
lis filiorum ho-

mines or wickednes, the
must preuente & face of
our lord in almes and
praier. Honest & comly
garmentes, softenes of
worde and speche & de-
murenes of her goings
and lokes ought to testi-
fie outewardely the in-
ward purenes and clen-
nes of her mynde. Her
eye shuld not loke in an
other mans face, but w-
hile she must auoide
the occasion of all suspi-
cion and yll saying. He
that hath a witty and a
timorous wife, shoulde
not dishonour her with a
foule or bitter word but
he ought to honour her
as the vessel of the glo-
ry of god, and must yeld
himself consentynge in
felowshipp to her, & he
ought to geue thankses
to

to our lord god of heauē,
whiche hath blessed hym
wth such a mariage. Here
me y^e nowe speake to the,
and bewaile o^r lamēt the
childzen of men. Men of
these daies in a great nū-
bre haue declined vnto y^e
folishnes of women, and
ar made starke fooles in
consentyng to y^e madnes
of them. The arrogancy
of clothes o^r garmentes
which thou hast sene, and
thou dyd detest o^r abhor
it in the women & dongh-
ters of this world which
cam to the, that is increa-
sed out of mesure in y^e lā-
des, and y^e womē ar mad
therin, and thei bring the
wyath of god l^o y^e world
and they glory o^r ioye to
walke t^rym in trippng
and dancynge goynges in
y^e multitude of their gay
and

minum quæ lō-
quor ad te: Viri⁴⁶
dierum istorum
in numero ma-
gno declinaue-
runt corda sua
in insipientiam
mulierum, &
stulti facti sunt,
cōsentiendo in-
sanie illarum.
Arrogantia ve-
stimentorū quā
vidisti, & dete-
stata es in filia-
bus seculi quę
venerunt ad te,
increuit supra
modum in ter-
ra: & insani-
unt in ea, & in-
ducunt iram dei
in mundum,
gloriantur am-
bulare compo-
sitis gressibus
in multitudine
pannorum su-
orum: & inuti-
liter consume-
stude

Student quæ in-
digentium vñ-
bus necessaria
essent. O infe-
licitas, O mi-
serrima cæci-
tas, rem multo
sudore conqui-
sitam luto com-
mendunt, vt
post se trahant
oculos adulte-
rorum: & vnde
regnum Dei cõ-
parare poterant
gehennæ ineen-
dium mercan-
tur. Auferte vñ
malum hoc ab
oculis domini:
& nolite glori-
ari in vanitati-
bus vrorum ve-
strarum, sed ma-
gis indignatio-
nem habete:
quia scortati-
um similitudi-
nem inducunt.
Pannorum ista

and new facion clothes,
and they study to cõsume
vnprofitably those thynges
whiche be necessary
to the vñes of theim that
are nedy. ¶ Vnhappines
¶ Most miserable blind-
nes: that thyng whiche
was gotten with muche
sweete & labour thei com-
mitte it to dirt, to drawe
the eyes of aduouterers
to loke on them: and that
wherewith they myghte
get the kingdom of hea-
uen, therewith they bye þ
fyre of helle. ¶ You men
take away that vñ from
the eyes of our lord, and
loke you nat in the vanti-
ties of your wñues, but
rather haue disdaine, and
be displeased therewith:
for why they dresse them-
selues after the maner &
facion of harlots. This
super

superfluitie of clothes & the streiteneſſe of their garment is to nothinge profitable, but ſtrangle their cōſciences of children, and the arrogancie of the coueryng and ſhewyng of their heare, and many ſuche lyke facions are the inuēcions of women that will ſetforth & ſel them ſelues, and ſuch things do nat pertayn to laūful matrons. My cry from the lord to you why the haue put a waye the grauitie of manhod, and haue put on the molicheneſſe or faynt ſoftneſſe of womē. O you fooles and moſt bayne, why haue you forſaken the earneſt good maners of old and ancient rightuous men, which were your predecessours, and you are de-

cli-

superfluitas & strictura vesti-
menti, ad nihilum utilis est, nisi ad suffocandos partus, & arrogantia criminalis operiment, & multa hic similia, venaliū mulierum adinventiones sunt, et non pertinent ad legales Matronas.

Clamor meus à domino ad vos qui deposita virili grauitate, molliciem foeminarum induistis. O stulti & vanissimi, Vt quid dereliquistis serios mores iustorum senum qui vos precesserunt, & declinastis in vanitates & insanias diabolice

bolice ad inuen-
tionis, quæ non
proderunt vobis
nisi ad augmen-
tum incendii ve-
stri. Vx qui su-
perbitis in pom-
pa vestimenti
splendidi & su-
perflui & deli-
cate compositi:
& quod auare
quæsitum est ad
nichilum dedu-
cere gloriamini.
Vx qui lasciu-
tis in capillatu-
ra muliebri: &
formam viri in
vobis deturpare
non erubescitis.
Vx qui in ludis
vanis, vx in co-
mestationibus et
ebrietatibus, tẽ-
pus infructuose
deducitis. Vx
qui linguati es-
tis ad irrisiones
& detractiones,

clined into vanities and
into madnes of þ diuels
inuenction, whiche profit
to you nothing, but to the
increacyng of your payn
and burnyng. Wo to you
whychē ware proude in
your gaye or bryght clo-
things and superfluous
and delicately made or
facioned: and that which
was deerely gotten, you
ioye or are glad to bryng
it to nothyng. Wo be to
you which be lasciuious
or take delite in the brai-
dyng of womens heare,
and are not ashamed to
make foule the forme of
a man in your selves. Wo
to you whiche in bayne
plais, and wo to you whi-
che spende your tyme in
muchē eating and dron-
kenes. Wo to you which
haue a busy tong to scoz-
nes

nes and detractions, and
to talk of that thyng whi
che profiteth nat, and to
imagine deceites, and to
subuerte the cause of an
innocent. Wo to you whi
che haue your wordes oz
tale in counsel to sel, and
ioy to fulfyll your bealy
of the anguishes and lose
ses of them which be op
pressed. Wo to you which
be striuing and fearefull
amonge citisens. Wo to
you raueners and deepe
in herte for to multiplie
the substāce of the woold
whiche vanissheth awaie
with you. Suppose you
not that he, whiche hath
planted an eare, shal not
heare? oz he whiche hath
sained oz compounded an
eye, can not consyder? O
you childezen be in peace,
and leaue prouokynge of
our

& ad fabulan
dum quod non
prodest, et ad cō
cinnandos do
los, et ad subuer
tendam causam
innocentis. Vx
qui venalem ha
betis sermonem
in consilio, et ex
angustiis oppres
sorū venrem
adimplere giu
detis. Vx qui li
giosi et tumidi
estis inter ciues.
Vx vobis rapa
cibus & profun
dis corde ad
multiplicandam
substantiā mun
di, quæ vobiscū
euanesceat. Nun
quid qui planta
uit aurē non au
diet? aut qui fin
xit oculum non
cōsiderat? Quie
scite filii homi
nū ab irritatione
do

domini, quia in
proximo est ut
euigilet, et in ig-
ni zeli sui irrita-
tores suos de-
uoret. Iterum di-
co vobis qui sub
iugo matrimo-
nii estis: deū ti-
mete, fidē et di-
lectionē imma-
culatam inuicē
custodite. Filios
vestros & filias
et familiam ve-
stram in timore
domini et casti-
monia enutrite.
Decima domini
et merces mer-
cenarii non mo-
retur apud vos,
beneficentie in
pauperes nolite
obliuisci, et cetera
que in sermo-
ne salubriū acti-
onum à domino
obseruare cura-
te. Hæc est via
vestra

our lord: for it is at hand
that he wyl awake & de-
uoure them in the fire of
his zeale, which hath pro-
uoked him. Agayn I say
to you, whiche are vnder
þ yoke of mariage, drede
you and fear god, & kepe
together your faith im-
maculate and vndefiled.
Nourish your sonnes and
doughters and your fa-
milie in the dreade and
feare of oure lord with
chastitie. You maye not
kepe with you vnpayd þ
tenth oz tithe of our lord
noz the wages of the hy-
red man oz labourer, noz
you may not forget your
good doynges to a pooze
man, and all other thyn-
ges whiche I haue the-
wed and charged you to
kepe, in the sermon of ho-
lye and holsome deedes,
whiche

priuyly he defileth his
neighbour's wife: and a-
gayn, the wyfe taketh on
her the husbände of an
other woman: And this
is moſte greate wycked-
nes or iniuite, and moſt
is the numbze of theym
whiche offendeth therein.
Forſoth the world is full
with the vncleannes of
fornication, as though
there were a thyzſty haſt
vnto it, and ſcantlye there
is to be founde that doth
not caſt doune hym ſelfe
into the pitte or dyke.

Whan they burne in con-
cupiſcence, they ſcantely
may abyde tyll thei haue
brought about and done
the dede: and when that
they haue fulfilled their
noughty and worſt deſy-
res, they reſt nat, but a-
gayne and agayne they

H.ii.

go

haber, occulte
vxore proximi
polluit, & verſa
vice mulier alteri
maritū ſuo ſu-
pducit: Hęc eſt
iniqtas maxima
et maxim⁹ eſt eo-
rū numerus qui
offendunt in ea,
fornicationis au-
tem immūditia
plenus eſt mun-
dus, omnes qua-
ſi ſcientes feſti-
nant ad eam, &
vix iuenitur qui
nō ſe precipitet
in foueam eius.
Cum exarſerint
in concupiſcen-
tia expectationē
vix ſuſtinent, vt
in opus eam per-
ducant, & cum
impleuerint do-
ſideria peſſima:
non quieſcunt,
ſed iterum atq;
iterum redeunt

in

in idipsum, &
nunquam satu-
rati se posse arbi-
trantur, sed &
priusquam ma-
turefcent, vt ex-
ercere possint
prauitatem hanc:
pluribus modis
innocentiam suam
commaculant,
propter hoc au-
tem in increpa-
tione coniuga-
torum, fornicationis nomen ad-
ieci, quia & ipsi
antequam coniugii
legem assument
super modum in-
ea fedantur, et
prouocant iram
Dei in se. Hinc
est quod ad matri-
monia legitima
accedentes: fru-
ctus generationis
priuantur a do-
mino, & miran-
tur unde accidat

go and doo the same, and
they suppose themselues
neuer to be satiate, or to
haue inoughe: ye & afoze
they be ripe, and or they
can exercise this shreude
noughtines, many waies
they defyle theyr inno-
cencie. Forsothe therfore
in blamyng the fautes
of them that are married,
I put to the name of for-
nication, for why, they
also afoze they take the
lawe of matrimonye on
theym, they defyle them-
selues oute of measure,
and prouoke the wraethe
of God on them. Ther-
of it is, that somme whi-
che are married, haue no
fruite of childerne, and
they meruaile howe that
so chanceth to them, not
knowynge the cause of
their bareynnesse. For-
sothe

soothe they of that sorte
whiche haue haue gene-
ration, eyther in theyr
chylidren, oz els in other
thynges oz wayes, they
are stryken with punish-
ment by the diuine iuge-
mente, and all thynges
chaunceth to theym vn-
happily, oz nat luckilye.
Agayne whan I asked
hym of the name of blas-
phemys, he answered, I
haue sayde, that bycause
of theym whyche disho-
nestly theyr neyghbours
with fowle tauntes and
rebukes. Also I asked
of hym what were the
doubtynges, whyche he
semed to reprove in this
sermon. And to that he
thus answered: There
be many in the churche,
hauninge the fourme of
christen men, & yet they

H.iii. are

eis, ignorātes sceleris
causam. Quibus au-
tē generatio cō-
ceditur, aut in ip-
sa prole, aut in a-
liis reb' necessa-
riis, plurib' mo-
dis diuino iudi-
tio feriuntur, et
omnia eis infor-
liciter pueniūt.
Rursus cū de no-
mine blasphemie
interrogassē
ait: Hoc dixi,
propter eos qui
turpibus conui-
tiis proximos su-
os dehonestant:
Sed & hoc scisci-
tata sum quēnā
essent dubieta-
tes, quas in eodē
sermone repre-
hendere videba-
tur: Ad quod ita
respōdit. Multi
sūt ī ecclesia for-
mā habētes chri-

stianorū

stianorū, dubii
tū in fide christi
ana: inter catho
licos manifestē
cōuersantur, do
mū orationis in
trant, sacramen
ta ad fidem per
tinentia cū cēte
ris percipiunt: et
tamen nullā fidē
eis exhibēt: neq;
ad salutem vtilia
esse arbitrantur.
hoc aut operib⁹
pessimis quę a
gunt, manifestē
cōprobant. Si e
nim in eis vera
esset fides, à mul
tis iniquitatibus
quas operantur
abstinerēt, et ad
iēcit, dicēs: Mul
tę hæreses sunt
in diebus istis,
sed occultę: et
hæretici multi
qui fidem catho
licā latenter op

are doubtful of the chri
sten faith, and they be o
penly conuersaunt with
them whiche are catho
like, they enter into the
house of praier, they re
ceyue with other the sa
cramentes perteynyng
to the fayth, and yet they
gyue no faith therto, nor
esteeme theim to be any
thyng profitable to their
helthe: that forsothe they
openly proue by their yll
workes whyche they do.
Forsoth if in them were
true fayth, they wold ab
steyn from many iniqui
ties whiche they worke:
and he said moze: Many
heresies be in these days
priuily, and many here
tikes priuily do impugne
and ar agaynst the catho
like faith, and they turne
many frō the true faith.

Then

Then I asked hym, say-
eng: My lord, what sayst
thou of them whiche are
called catharis, for they
fully reprove the lyfe of
them which are married:
and he answered, saying:
There live of theym, of
whom thou ask this que-
stion is abhominable a-
foze the lord: and they
can not blame oz rebuke
the lyfe of theim whiche
lawfully doo marye, and
dwel together accordyng
to the lawe of the lord,
kepyng in the drede and
feare of god holy feriall
dayes oz feries and fea-
stes, and geuyng theyr
mercye to the needes of
theim whiche are pooze.
Forsothe agayn I spake
to hym, sayeng: Lord as
I haue herde somme of
them affirme, that there
is

pugnant, et mu-
tos ab ea auertit
Tunc interroga-
ui eū: dicēs. Do-
minemi quid di-
cis de illis quos
catharos vocāt:
qui vitā cōiuga-
torū omnino re-
probare dicūtur &
respondit: dicēs.
Ipsoꝝ de quibus
interrogas: vita
abominabilis est
coram domino,
vitam illorū cul-
pare nō possunt
qui legitime cō-
iugium contra-
hūnt: & secundū
legē domini co-
habitāt, custo-
dientes in timo-
re dei sacras feri-
as & ieiunia, &
necessitatib⁹ pau-
perū misericor-
diam exhibētes.
Iterū autem allo-
cuta sū eum: di-
cens

cens: Dñe vt au-
diui quidā ex eis
asserunt q̄ legi-
timum esse non
potest coniugiū
nisi inter eos qui
vsq; ad tempus
legitime cōiūcti
onis virginitatē
ambo custodie-
rūt, quid ad hoc
dicis? & respon-
dens: ait vbi tale
coniugium esse
potest: gratū est
domino, sed ra-
rum est valde vt
ita cōtingat, ve-
runtamen & ex
iis qui non con-
tinuerunt: multi
sunt acceptabi-
les domino, le-
gitima habentes
coniugia, & in
mādati domini
ambulantes, ali-
oqui nimis con-
traheretur nume-
rus populi dei,

non

is noꝝ can be lawfull ma-
riage but betwene them
whiche on bothe partyes
haue kept theyꝝ virgini-
tye vnto the tyme of ther
lawfull copulacion, what
saiest thou to that? And
he answerd saieing: wher
suche mariage is oꝝ may
be, that is very pleasaunt
and thankfull to oure
loꝝde, but that chaunceth
very rare oꝝ selde, neuer-
theles of them whyche
haue not contained them
selues, the mariages be
acceptable afoꝛe our loꝝd
which walke in the com-
maundementes of oure
loꝝde, oꝝ els the number
of the people of god shuld
be into a greate skarse-
nes, and these of whome
thou speakest, they haue
no thinge a do to repꝛoue
any thinge in the church
of

of god: for by the waye
they themselues are wor-
thy to be reproued. And
thou shalt know for cer-
taine, that they be the
ministers of Sathanas,
whose shrowed workes
they doe exercise, and he
is the leder of them, and
he goeth afoze the, with
all examples of wycked-
nes, and they folow hym
in all thinges, with most
noughtye workes. And
I sayed: Lord what ma-
ner of faythe haue they,
& what is their life? And
he aunswered: Shrewed
and noughtye is theyr
fayth, and theyr workes
are worlde. And agayne
I said, they seme though
to be ryghteous or iuste
in the syght of men, and
thei be praised as though
they were doers of good
workes

non habent re-
prehendere quic-
q̃ in ecclesia dei
ibi de quibus lo-
queris: quia per
viam rephēn-
siōe digni sunt,
pro certo noue-
ris: quia ministri
sunt sathane, cuius
opera praua
exercēt, ipse dux
illorū est: & om-
nis nequicie ex-
emplis eos pre-
cedit, & sequun-
tūr per omnia
operib⁹ pessimis
Et dixi. Domine
que vel qualis est
fides eorum aut
vita? Respondit,
Prava est fides e-
orum: & opera
peiora. Rursus
dixi videntur ta-
men in cōspectu
hominum iusti:
& laudātur qua-
si sint bonorum
operū

operum, ita est
inquit, facies su-
asimulant qua-
si iuste & inno-
centis vite sint:
ac per hoc mul-
tos ad se trahunt
& seducunt, in-
trinsec⁹ autē pec-
simasanie pleni
sunt.

¶ De via conti-
nentium,
Sermo.

Celebranti-
bus nobis
solennita-
tem beati Ioan-
nis euangeliste:
intenta eram o-
rationi post vigi-
lias matutinas, ac
deprecabar do-
minū valida in-
tentione cordis:
ut secundum so-
litam benignita-
tem suam, disci-
plinā viæ cōtinē

wozkes, and he sayd, so it
is, they make a semblāce
of theyr outwarde face,
as though they were of a
right and innocent lyfe,
and thereby they drawe
many to thē and disceiue
them, forsooth inwardlye
they are full of moste
wozst and rotten poison.

¶ Of them the which li-
ueth in continence or chastite
¶ Sermon.

We celebratyng
the solemnitie of
blessed Iohn the
Euangeliste, I was in-
tendyng to prayer, after
the vigil of matens, and
with a strong and hartly
intent of mynde or hert
I prayed the lord, that ac-
cordyng to his customed
benignitie, it wold please
him to vouchsafe to open
to

to me the discipline of the
the waie of them whiche
liue in continencie or in
chastytie . And also I
praied the holy euange-
list, and the angel my lea-
der, that they therto bee
my helpers, & whē I was
weary of prayeng, I did
set myn eyes to slepe, and
after a litle while I was
asrayde, and lo the angel
standynge by me, began
with these words the ser-
mon whiche I desyred.
I say to you, O you the
chyl dren of God, O you
the chyl dren of light, loke
and beholde your waye,
howe it florysheth, and
howe delectable it is to
runne in it, runne there-
foze, and haste you redily
to mete w your spouse,
whiche abideth and tari-
eth for you . Loue you
cha-

ciū quā in spiritu
viderā, mihi apo-
rire dignaretur.
Sed & diuinū e-
uangelistā & an-
gelū doctore me-
um, vt mihi ad-
iutores essēt in-
uocabā, cūq; o-
rādo lassata fuissē,
remissi paulu-
lū oculos ad so-
porē: & post pu-
sillū repente exp-
gefacta sū, & ec-
ce āgel⁹ mihi as-
sistens: sermonē
quē desiderabā
īcoaur his v̄bis.
Dico vobis, O
filii dei, O filii lu-
cis: ītueni viā
vestrā quomodo
floreat, & quā de-
lectabile est cur-
rere in ea, curri-
te ergo & prope-
rate obuiā spōso
vestro: qui vos
expectat. Diligi-
te

te castitatem: &
seruate illi in-
tegritatem virgini-
tatis vestre. Vir-
go ornata casti-
tate, charitate,
prudēcia, humi-
litate: bene cur-
rit, hęc cum dix-
et, a mplius nō
adiecit, sequenti
vero die cum de
beatis innocen-
tib⁹ officiū misse
ageretur: ego sū-
pra occasione ex-
lectione Apoca-
lipsis quę legeba-
tur, deprecata sū
dñm meum, qui
iterū mihi assiste-
bat: dicens. Dñe
si inueni gratiā
corā te, dic obse-
cro mihi, quale
est hoc canticū
quod decantant
isti beati marty-
res ante sedem
dei & agni, sicut
pre-

chastite, and kepe to him
the integritie of youre
virginitie. A virgin arai-
ed or adoꝛned with cha-
stite & charitye, with pru-
dence and with humply-
tye runneth wele. And
whan he had sayed these,
he than spake no moze:
trewly the nexte daye fo-
lowynge whan the office
of the masse of the blisshed
innocētes was in doing,
I taking occasion of the
lesson of the Apocalipse,
whiche than was redde.
I prayed my Lorde the
angel which againe stode
by me, sayeng. Lord if I
haue founde grace afoze
the, I beseeche the to tell
me, what maner a songe
is that song, which these
holy martyres doe synge
afoze the sete of God and
of the lambe, as this pre-
sent

tent lesson testifyeth, or
howe folowe they the
lambe, wheresoeuer he
goeth. And he answering
sayed. What doest thou
aske me, no tonge on the
erthe hath knowen that
tonge, nor I wyll tel the
nothings therof. Forsoth
of that thou asked me,
what is that they folo-
wed the lambe whereso-
euer he goth, this is that
they folow hym in al ver-
tues, whych may be con-
sidered in the lambe they
folowe hym in virginite
whiche is in them with-
out anye spotte, euen as
that holy lambe is with-
out spot, they were meke
and symple without dis-
ceyte, euen as the lambe
was, they had pacyence
in theyr martyrdom in
the likenes of the lambe,
whych

presēs lectio te-
stat, aut quomo-
do sequunt agnū
quo cūq; ierit? Et
respondens ait:
Quid me inter-
rogas: nunq̄ lin-
gua sup terrā no-
uit hoc canticū,
nichil inde tibi
enarra bo. Quia
autē interrogas,
quid est q̄ sequū-
tur agnū quo cū-
q; ierit: hoc est q̄
in oīb⁹ virtutib⁹
queq; cōsiderari
possūt ī agno, cū
imitātur, ī virgi-
nitate cūsequūt:
que ī illis est sine
macula, sicut &
sāctus ille agnus
sine omni macu-
la est, humiles et
simplices & sine
dolo fuerūt sicut
et agn⁹ patientiā
in martirio habu-
erunt in similitu-
dinem

diñe agni qui ni
hil vnq̃ impati-
entie demōstra-
uit in passiōe sua
qua peccatū mū-
di extinxit. Non
virgines neq; sūt
martyres vlli :
qui tā proprie a-
gni vestigia se-
quuntur, vt isti,
excepta regina
nra, quæ prima
virginitatē suā
mundā & imma-
culatā dño custo-
diunt, ipsa virgo
egregia, & beati
isti martyres spe-
culū sunt omni-
bus sacris virgi-
nibus, et multie-
os secuti sūt, qui
sāguinē suū pro
ṽginitate sua fu-
derunt, & prop-
terea coronati
sunt & glorifica-
ti in cōspectu do-
mini. Hos intue-
ri de-

which neuer shewed any
impacience in his passi-
on, wherby he quenched
the synne of the worlde:
Ther be not birgins noz
any martyres, whiche so
propzely oz nerely folow
the steppes of the lambe
as these doo, except oure
quene, whiche fyrst kept
her birginitie to the lord
cleane, and not defyled.
That noble virgine and
these blessed martyrs are
a glasse to all holpe vir-
gins, and many haue fo-
lowed them, which haue
shedde theyr bloudd for
theyr byrgynitie, and
therefore they bee crow-
ned and glorified in the
syght of the Lorde. All
birgins ought to loke on
these birgines, and to
consyder with what ho-
linesse they are gone a-
foze

forsoth felte heate in my tē calorē in ma-
 hande. Therof he sayde : nu. Vnde ait: Ca- 55
 It is hote, and the more lidū est, et quāto
 hotter it be, the more magis calidū fue-
 labour it muste haue to be rittanto maiore
 washed away, and so the adhiberi oportet
 more a man defileth or laborē vt abluat
 maketh himselfe foule in ita quo magis se
 vncleannes of concupis- inquinat homo ī
 cence, the more labour he immūditis con-
 must haue to purify him cupiscētiē, eo la-
 selfe thereof. Neuer the boriosius purifi-
 lesse he maye be made in catur ab eis. Po-
 sorow of holssomme pe- test tñ emundari
 nance, and with wepyng ī dolore salubris
 teares, and with good pœnitētiæ, & la-
 woorkes, so that he may chrymiser bonis
 be made more acceptable operibus: ita vt
 to god than he was. Is fiat acceptabili-
 not thy hand cleane and or deo q̄ fuisset,
 sayre inwardly: so is bir nōne intrinsec
 ginitie as long as the vn mūda et pulchra
 clemnesse of the yll worke est man^o tua, Sic
 or deede come not to the est virginitas, dū
 inward part therof, then non vsque ad in-
 it maye bee made cleane, teriora eius per-
 tingat operis pra-
 uī immunditia,
 & mundari po-
 test à pollutione.

I so

ita

vr̄ita nihil dam-
ni patiat̄ur inte-
gritas eius, sicut
facile mundatur
manus tua tantū
foris polluta, si
autem per effe-
ctum operis ad
interiora descen-
derit immundi-
tia, impossibile
erit ita eam mun-
dari, vr̄ omnino
ad pristinum re-
deat decorem,
sunt tamen mul-
ti qui quāuis nō
ad opus commi-
xionis libidinē
suam perducāt:
multis tamē mo-
dis integritatem
virginitatis suę
polluunt:& non
animaduertunt,
neque cor appo-
nunt, vr̄ reme-
diis pœnitentię
ad plenum emū-
dentur, ac deo sa-

tis-

fo that the integritie ther
of shall suffer no hurt, in
lyke forme as thy hande
easily may be made clean
when it is only outward-
ly defiled. But forsothe if
the vncleannesse cometh
to the inward partes to y
effect of the dede, it shall
be impossible to make it
then so clean that it may
come agayne to his first
beautie oꝝ holines: neuer
theles they ar many, whi-
che although they bryng
not their lust to the dede
of cōmixtiō oꝝ mingling,
yet they neuer the lesse
many wais defile the in-
tegritie of their virgini-
tie, and thei take no hede
noꝝ put nat to their mind
oꝝ hert, that they may be
made cleane fullye with
remedy of penance, and
that they maie satisfye to
god

god, and so they abide e-
tary vnto thend: the vir-
ginitie of them is not ac-
ceptable to god, and their
mede or reward is taken
a waie from them: When
the angel had sayd these,
I was afraid lest perad-
venture the order of his
wordes shulde fall frome
my mynd, therfore I as-
ked of him, that he might
speake them agayne, and
in that gently he herd me
forsothe whan in the vi-
tas of saynt Iohn, he pre-
sented himself again to me
he preuented my wordes
thus merly speaking to
me: Thou wylt aske me
some thyng: aske, and I
shall answer the. And I
said as I was afore war-
ned of hym that taughte
me: Lord that whiche is
written, *Voluntas pro facto*

I.ii.

repu-

tisfaciant, & ita
vsq; ad finē per-
manēt. Horū vir-
ginitas deo acce-
pta nō est: & de-
bita mercede pri-
uatur. Hæc cū di-
xisset: metuebā
ne forte à memo-
ria excideret or-
do vborū. Ideo-
q; postulauī ab
eo: vt iterū eadē
loqueretur, & in
hoc quoq; beni-
gne me exaudi-
uit. Cū autē in o-
ctaua beati Iohā-
nis iterū se mihi
presenteret, præ-
uenit vba mea i-
ta me hilarit̃ allo-
quēs. Interroga-
re me vis, inter-
roga & respōde-
bo tibi. Et dixi si-
cut à doctore præ-
monita fueram:
Dñe quod scrip-
tum est: Volūtas

pro

pro facto reputa-
bitur, nunquid
aduersari potest
sermoni tuo quē
proxime dixisti?
Et respōdit: Ne-
quaq̃ idēq; sub-
iunxit. Verū est
certe quod scrip-
tum esse testaris,
cuius operis per-
ficiēdi voluntatē
habuerit homo,
ita vt nequaquā
remaneat in ipso
quin ad perfectū
pducatur quod cu-
pit: & sic vsq; in
finem permanet
hoc quasi factū
coram dño repu-
tatut. Et si malū
quid fuerit quod
peragere deside-
rat, deleri potest
in virtute veræ
pœnitētię. quid-
quid enim cogi-
tatione aut volū-
tate fecerit ho-
mo

reputabitur, which is in en-
glishe, The will shall be
reputed for the dede, mai-
that be againste thy say-
enge next afore reherſed
by the. And he answered
Not one whitte: Also he
said more. True certain-
ly is that thou sayest is
writtē: Loke what work
a man hath wille to per-
forme, so that he will ne-
des perform in dede that
which by his wyl dothe
couete, and so he inten-
deth abiding in that wil
or mynd vnto the end, that
is reputed afore god as
though it wer done. And
if any yll there be that a
man desyrezeth to doo, that
yll may bee put away by
the vertue of true penāce
what soeuer a man shall
doo with thought or wyl
it maie bee so annulled a-
fore

foze God, as thoughe it
neuer had ben. Remem-
bre what I sayde to thee
the seconde tyme, that
thou shuld put thy hande
agayne in the myze or
durte, and then I affir-
med, that it was to thee
more harde to make thy
hande cleane agayne: so
fyyste a man is polluted
onely with thought, and
then after also with will,
and than it is more diffi-
cile or hard for hym to be
made cleane, and yet ne-
uerthelesse the integritie
of his maidenhod or vir-
ginitie remaineth hole.
And thenne he brought
foorth a scripture, wher-
of I thought to ask hym
sayenge: It is wrytten:
Qui viderit mulierem ad con-
cupiscendam eam, iam mecha-
tus est in corde suo and that

I. iii.

is

57
mo, ita annullari
potest coram do-
mino, ac si nun-
quam fuerit, re-
cordare quia di-
xi tibi secundo,
vt emergeres ma-
num tuam ceno:
& tunc difficili-
us eam posse mun-
dari affirmavi. i-
ta primo pollui-
tur homo sola co-
gitatione, postea
vero etiam vo-
luntate, & tunc
maiore difficul-
tate mundatur,
& permanet ta-
men integritas.
Tunc protulit
scripturam, de qua
interrogare co-
gitaueram, di-
cens: Etiam scri-
ptum est: Qui
viderit mulierem
ad concupiscen-
dam eam: iam me-
chatos est eam

in

in corde suo. hoc
ita est: si perma-
net homo in vo-
luntate exercen-
de libidinis, & à
desiderio suo nō
recedit, sed quā-
tū in ipso est, rē
ad effectum duc-
cit, & voluntatē
prauā fructu pœ-
nitentiz non di-
luit, huius inte-
gritas Quis per-
maneant: inutilis
& nullum conse-
quitur fructum.
iterū subiunxi di-
cens: Dñe, sunt
qui non sponte
stimulos carnis
experiuntur in tē-
tatione, & mole-
ste ferunt ardorē
qui aduersatur
mundicie corpo-
ris sui, uulla ta-
men repugnatio
ne enitare cum
preualent, nun-

is in englishe thus: **He**
that shall se a woman to
couet her, euen now he
hath done lechery in his
herse, that is so if a man
be permanent oz abideth
in wyll and mynde to ex-
ercise his luste, and will
not noz doth not go from
his desyre, but as muche
as in hym is, dooeth to
bzing it to effect, and that
shreude wil he put nat a-
way with the fruite of pe-
nauce, though the inte-
grite abideth, yet it is vn-
profitable, noz no fruite
he shal get therof. Again
I ioyned to moze, saying
Lord, ther ar som whiche
in tentaciō against their
wille haue experience of
the prickes of the fleshe,
and ar sozpy therfoze, and
beare cōbrouselfy the bur-
ning which is aduersant
to

to the cleannes of theyr
bode, noz by no repug-
nyng can eschue it, shall
that be reputed to the for
synne. And he saide: If
they suffer that agaynste
their will, noz with their
mynd consent not therto
with a lyghter penance,
they shall get forgiuenes
of their faute, which ther
by theidraw to them, and
shall obteyne a great re-
ward. And he shewed to
me of a persone familiar
in Christ, whether it wer
man oz woman, god kno-
weth, and that person sui-
fred of y aduersary great
impugning and tempta-
tion against his chastite,
and therfore he scourged
his soule w many huge
molestes oz doyngs, and
the angell saide: Shewe
thou to him comfort, and
saye

quid hoc eis re-
putabitur in pec-
catum? Qui ait:
Si molestè ferūt
tentamenta hu-
iusmodi, neq; a-
nimo eis con-
sentiunt: leuiore
pœnitentia, cul-
pe sue quam sic
contrahunt, ve-
niam consequen-
tur et mercedem
magnam adipi-
scentur. Indica-
uit autem michi
esse hominem in
Christo familia-
re, quis aut que
sit deus scit, susti-
nētem ab aduer-
sario impugnati-
onē castitatis, &
nimis ob hoc a-
nimā suam mole-
stis affligentem
& ait: Cōsolatio-
nem ei annūcia,
dicesq; ei vt par-
cat afflictioni: re-
uocet

uocet in memoriam quod scriptum est de electis domini. Tanquam aurum in fornace probauit eos. gaudium sit ei, non tamen sine tristitia gaudium, pro eo quod tale aliquid dominus ei imponere dignatus est, per quod tale aliquid dominus ei imponere dignatus est, per quod ad mercedem magnam preparatus non sit tamen sine tristitia, quia in tali tentatione non omnino culpa euitatur. Et dixi, Domine qualem debet resistere aduersario suo: & quibus armis eum superabit? Qui ait: oratio.

say to hym that he may spare som of his affliction, and tell to hym y he may cal to his mynd that whiche is wryten of the electes of the lord: Tanqua aurum in fornace probauit eos.

That is in englishe: As gold in a forznace he hath proued theim, and ioy be to hym, neuerthelesse his ioy is not without heuyness, for that whiche our lord, hath boughsafed to put vpon hym some suche thyng, wherby he is made redy to a great rewarde, & yet nat without heuines, for that in that temptation, synne is not therin fully eschued. And I said, lord, by what meanes may he resist the aduersary, and with what armour shal he ouercom hym. And the angel said:

He

He must fight with prai
er & with cōfessiō, & with
scourgyng of the flesh, &
thus he shal ouercom: al
so he mai not cesse to prai
to our lordē, that he may
be deliuered frō y^e pricke,
& he must pray this prai-
er, y^e our lordē may haue
mercy on hym in tyme of
tentacion, if he shalbe in
secret place, he must knele
on his knees. iiii. times a
fore our lordē, forsothe if
there lack the oportuni-
tie of place, he then shall
signe his hert thre times
wth the signe of the crosse,
& must thus say: Saluator
mundi salua nos, qui per crucē
& sanguinē tuū redemisti nos,
auxiliare nobis te deprecamur
deus noster & in englishe it
is thus. O sauour of the
world, saue thou vs, whi-
che by the crosse & by thy
bloud

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tione & confes-
sione & flagellis
carnis pugnet &
superabit. Non
autem insistat ro-
gare dominum,
vt ab hoc stimu-
lo liberetur, sed
hoc oret vt mi-
seretur ei Do-
minus in tempo-
re tentationis, si
in loco secretio-
ri fuerit, flectat
genua ter coram
domino, si au-
tem oportunitas
loci ei defuerit,
signet cor suum
ter signaculo cru-
cis, ac dicat. Sal-
uator mundi, sal-
ua nos, qui per
crucem & san-
guinem tuum re-
demisti nos: au-
xiliare nobis te
deprecamur de-
us noster.

Post hæc vna di-
citur

dierum suscita-
uit linguā suam
in hæc verba. O
virgines : ecce
ad vos clamat
vox diuina, vox
sponsi, vestri pul-
sat ad aures ve-
stras : Aperite
illi, & introdu-
cite eum ad pa-
latium cordis ve-
stri, & ample-
ctimini eū, quia
pulchrior & ama-
bilior est omni
creatura. Rursus
adiexit. Domin⁹
maiestatis vnige-
nitus altissimi,
rex diuinorum
exercituum, re-
plens cælum &
terram, magnifi-
ca gloria sua, ma-
gnus & tremen-
dus in omnipo-
tēti fortitudine,
suauis & amabi-
lis in incōparabi-
li be-

bloud haste redemed vs,
we beseeche the which art
our god to help vs. After
these, one dai he reised bp
his tong into these woꝝ-
des : O you virgins be-
hold the diuine voice cri-
eth to you, the voyce of
youre spouse knocketh &
calleth at youreares, opē
to hym, & leade him into
the palace of your hart, &
halse him, for he is fayre
and moze amiable then
any creature. And again
he said: The lord of maie-
stie, the only begotten of
hym which is most high,
the kyng of goodly com-
panies oz hostes, fulfyl-
lyng heuen & erthe with
his magnificall gloꝝye,
great and dzedeful in all
his mighty strength and
power, sweete & amiable
in his incomparable be-
nignite

bs,
art
fter
bp
oz=
oz=
ri=
of
æ
pē
to
æ
e
n
a
s
nignitie, and fully and al
wholly to bee desyzed in
the clerenesse of his per=
fect beautie, in whose a=
miable cheere visage oz
face, Cherubin and Se=
raphyn, and all their fe=
lowshyp oz company de=
lite to loke vpon with an
incessable desyre. O vir=
gins, this is he which co=
neteth youre beautie, he
calleth and byddeth you
to his chaste halsynges,
he asketh of you the glo=
rious lylies of your vir=
ginite, that with them he
maye dresse and adoꝛne
his chambꝛe, that cham=
ber knoweth no spotte of
vncleannes, & any thyng
which is coꝛrupt, entreth
not there, the pꝛecious
floures of virginitie ther
doo not dꝛye awaye, noꝛ
therethey fal not away,

but

li benignitate,
& totus deside=
rabilis in clarita=
te perfecti deco=
ris sui, in cuiusa=
mabilem vultū
cū incessabili de=
siderio pꝛspicere
delectatur. Che=
rubī & Seraphī
& vniuersa sōda=
litas nostra: ipse
(Ovirgines) ipse
est qꝫ cōcupiscit
decorē vꝛm, ipse
vos ad castos ā=
plexus suos inui=
tat, ipse à vobis
gloriosa lilia vir=
ginitatis vestꝛę
exposcit: vt suū
secretiore thala=
mū ex eis exor=
net. Nescit ille
thalamus pudici=
tię labē, & om=
ne corruptū nō
īgreditur in eū,
non illic narces=
cūt neqꝫ defluūt

sed

sed incorruptibi
li decore perma
nent preciosi flo
res virginittis,
& agnus imma
culatus gratâter
cubar in eis: &
spirât ei suauita
tis odorē tanquā
margaritę electę
& visu desidera
biles: sic resplen
dent in thalamo
sponsi sui virgi
nes sacre, & ipse
q̄ lauit eas in san
guine lateris sui,
& faciē earū, sig
navit virgo spe
ciosus: letatur in
aspectu earū, &
occulta pulchri
tudinis suę cha
rissimis suis dig
nâter reuelat, or
gana electionis
ibi sonât concor
dantiâ in spiritu
pacis: & cātatur
cātīcū desidera
bile

but they abide styll in vn
corruptible and perfecte
beautie, and the immacu
late lābe gladly coucheth
in them, and they bzeath
to hym an odour oz smell
of sweetenes, holy virgi
nes so shyne in the cham
ber of their spouse as pre
cious stone and perle des
pyzable to syghte, he the
moste specious virgine
which hath washed them
in the bloude of his side,
and hathe signed the face
of them: he is glad in the
lokyng of them, and the
mysteries of his beautie
and clerenes he sheweth
to them which be to hym
most dere: ther soundeth
the organes of election,
the concordance of peace
in spirite, and a songe is
song desirous to the eare
a song of singular myrth
whiche

which only is to be song
of byrgines, and of the
highe spirites familiars
of the chābre, the spouse
leadeth the quyer in a
clere and excellent voyce
and in thousandes of
them whyche syng, there
is not one can be lyke to
hym. The voyce of hym
is a sweete voyce in the
fulnesse of grace, whiche
fulfyllethe all heauens
boith myzth: blessed are
they whiche heare that
voyce, and hyghly they
are blessed whiche synge
together to hyu, among
the whyche the virgyne
Theothocos oure prin-
cesse hath obteyned the
primacye, to her onely is
gyuen to exalt her voyce
aboue all the voyces or
tunes of angels. O you
doughters take heede of
the

61
bile auditu, cāti-
cū singulari le-
titie, quod solis
virginib⁹ cātabi
le est; & familia-
ribus thalami su-
petnis spiritib⁹,
ducit chorū spō-
sus in voce pre-
claræ et excellēti
& nō adæquatur
ei in milibus ca-
uentiū vn⁹. Vox
eius, vox dulcis
in plenitudine
grē: quæ oēs cœ-
los replet iocūdi-
tate: Beati qui au-
diunt eā: beati ni-
mis qui cōcinūt
ei, in quibus pri-
matū obtinuit,
princeps nra vir-
go theothocos:
cui solidatum est
supra omnes tu-
bas angelicas vo-
cē exaltare. ani-
mauertite filiæ
verba ministerii

mei: et signate ea
in abscondito me-
tis vestre, si est
cor vestrum ad
sp̄sum nobile et
speciosum, & qui
amari dignus sit
quare negligitis?
quid tardatis to-
ta virtute vos in
illum speciosum
extendere, quo ni-
hil clarius, nihil
amabilius est in
cœlo aut in terra
et si gloriā diligi-
tis: quid est glori-
osius quā talem
sponsum habere
& oīa possidere
in ipso? si habere
delicias et gaudia
cōcupiscitis, ad
thalamū iocun-
ditatis qui vobis
preparatus est, fe-
stinate, cuius io-
cauditati & sua-
uitati omne qđ
oculus vidit, vel

au-

the wordes of my mini-
stery, and marke them in
the hyddr place of youre
mynd, if your herte be to
the especiall and noble
spouse. and he is worthy
to be beloued, why are you
negligent, and wherfore
doo you tarpe to extende
your selues with al ver-
tue in him most specious
whom nothyng is moze
clere, nothyng moze ami-
able in heuen or in erth:
& if you loue glozy, what
thyng is moze glorious
thā to haue such a spouse
& to possesse al thyngs in
hym, if you couet to haue
delites and ioyes, make
you haste to the chambze
of pleasure and myrthe
which is made redye for
you, to whose pleasure
and sweetenesse, all that
eie hathe seene, or eare
hath

hath herd, or that which
hathe ascended into the
harte of man can not be
cōpared therto, and whā
he had sayd these, I dyd
remembze the woozdes
whiche he spake of the
virgins song, and as ked
hym, sayeng: My lord,
is it so that also aungels
sing that song, and whe-
ther not also all virgins?
And he sayde, truely an-
gels syng that song, and
euery one whiche froime
this lyfe withoute spotte
or defilyng comme to the
kyngedome of heauens.
And agayne, I sayde:
Howe is than that scrip-
ture vnderstande, which
sayth: That none myght
saye that songe but those
fortye and foure thou-
sand: are al virgins vnder
that numbze compre-
hended

auris audiuit, vel
in cor hominis
ascēdit, cōparari
nō potest. Hæc
cū dixisset, posu-
it in corde meo
verba, quæ de vir-
ginali cātico fue-
rat locutus, &
ad hoc interro-
gationē aptā, di-
cens, Ita ne est
dñe mi, etiā an-
geli canunt hoc
cāticum? Et nun-
quid oēs virgi-
nes? Qui ait vere
angelicū ē hoc
cāticū, & omnes
qui de hac vita
sine maculā ad
regnū celorū trā-
smigrāt. Rursus
adieci. Quomo-
do ergo intelli-
gēda est scriptu-
ra quæ dicit: Et
nem, poterat di-
cere cāticū nisi
cētū quadragita
qua-

quatuor millia?
nūquid nō sub il
lo numero om-
nes virgines cō-
prehendātur? ita
est inquit nume-
rus iste perfectus
est: & significat
perfectionē eorū
qui se immacula-
tos custodierūt,
sicut sine macu-
la est infantia in-
nocentū quę aut
amplius de hoc
numero locutus
est, Iesus mei im-
becillitas portare
nō potuit. Rurs⁹
assumpto exhor-
tationis vbo, lo-
cutus est, dicens:
ecce aduenit spō-
sus vester, prępa-
rate vos O virgi-
nes, ite & emite
vobis vestes nup-
tiales, et introite
cū eo ad nuptias
alioqui dicetur

vo-

prehended: and he sayde,
so it is that nōymbze is
perfect, and it signifieth
the perfection of theim,
which haue kepte theim
selues immaculate or vn-
defiled, as the infancy of
the innocentes is with-
oute spotte, and what he
sayde moze of that num-
bze, the weakenes of my
witte or senses coude not
beare it away. Agayn he
takyng the worde of ex-
hortation spake, saying:
O you virgins, go and
bye to you mariage clo-
thes, and enter with
hym to maryage, and
leste peraduenture you
maye bee deputed with
them whiche bee repro-
ued, thynke you nowe
wyth all busynesse of
mynde, howe you maye
please your spouse when
he

he shall come, oz elles if
shall be sayde vnto you,
Howe haue you entred
hyther, not hauyng ma-
riage clothes. Make oz
watche you therfore, lest
he find you sleepers with
the folke the virgins, and
agayn he said: Here you
therfore O you virgins
and open the eares of
your hart, & vnderstāde
how your spouse stireth
and calleth you, if that
you knewe howe fayre
and howe amiable he is
whom all the heauenly
multitude beeholdethe,
without doubt with all
desyre you wold alwaies
despise the worlde with
all the oznamēt therof,
and all the glozy of this
worlde you wold caste
behynde you, and you
wold put al your study

&

fully

vobis, quomodo
huc itraſtis nō ha-
bētes vestes nup-
tiales? et ne forte
cū reprobis depu-
temini: cogitate
cū omni sollicitu-
dine mentis quo
modo placeatis
spōso vō cū ve-
nerit. Vigilate ita
q;: ne forte inue-
niat vos dormiē-
tes cū fatuis virgi-
nibus: iterū subiū-
gēs: ait: Audite er-
go O virgines: et
aperite cordis ve-
stri, & intelligite
quomodo inuitat
vos spōsus uester
q; si agnouissetis
q; pulcher & q; a-
mabilis ē ip̄e quē
oīs multitudo cæ-
lestis intuetur: sē-
per cū omni desi-
derio proculdu-
bio sperneretis
mundum cū vni-

uerso

uerso ornamēto
eius & omnē glo
riā seculi proiice
retis retrorsū &
omne studiū ap
poneretis ad ple
ne diligendū san
ctum spōsum ve
strum & corpus
vestrū mundū &
immaculatū post
hęc interrogau
eū: dicens. Do
mine quę sunt ve
stes ille nuptiales
de quib⁹ dixisti:
Et respondit: Iste
debent virgines
ad interiora cor
dis sui: & emere
illic tria genera
ornamentorum.
Vnum eas habe
re oportet vesti
mentū cādidum
& immaculatum
quod est innocē
tia carnis: Neces
sarium illis est &
operimentū quo

fully to loue your holpe
spouse Christ our lord,
and you wold be alwaies
buspe to keepe to hym
your hert & youre bodye
clean and immaculate:
and after these I asked
hym, sayeng: Lord whi
che be those mariage clo
thes, of which thou hast
spoken. And he answered:
Virgines ought to
go to the inward partes
of their hertes, & there
to bye thre kindes of or
namentes: one clothyng
oz ornamēt, it behoueth
them to haue whiche is
white & vndefiled that
is innocency of the flesh
and it is necessarye for
them a coueryng oz mā
tel, wherwith they must
be cladde rounde about,
whiche is charitie, and
therwith Christe theyr
spouse

Spouse of theym oughte
to bee beeloued . The
third oznamēt of them
is in latyne called Tor-
ques aurea, in englishe , a
wozethe bzaied of golde
foz their necke, which in
latin is called Pudicitia,
in englishe, maidenly be-
hauioz, wherwith a vir-
gin ought to constrayne
her selfe, that she shulde
be shamfaste to speake,
to heare, to laugh , oz to
do any thyng which is
not pure oz honest, that
is the signe, wherof it is
said: He hath put a signe
in my face, he saide that
as I suppose, foz that in
the feast of saynt Agnet
I asked of that word, &
than he gaue none an-
swer to me therof: again
I said, Lord with what
pryce these oznamētes

¶.ii.

are

debeant esse circū ⁶⁴
amictē, quod est
charitas, qua ab
illis diligēdus est
Christus spōsus.
Tertiū ornamen-
tū earum est, tor-
ques aurea. quod
est pudicitia, qua
debet seipsā vir-
go constringere,
vt sit verecunda
ad loquendū, ad
audiendū, ad ridē-
dū, ad faciendū
omne quod im-
pudicū est. Hoc
est signū, de quo
dictū est: Posuit
signum in faciē
meam: hoc vt e-
stimo adiecit pro
eo q̄ in festo bea-
te Agnetis ipsam
de hoc verbo in-
terrogaueram, et
nullū tunc michi
super hoc dedit
responsū. iterū
dixi: Dñe, quali
pro-

precio emenda
sunt virginibus
hæc ornāmēta?
Erat castigatio-
ne corporis pro-
prij, ac denatio
vno, quod est cō-
templatio pud-
icitie sponsi, quā
reponere debent
in medio cordis
sui. Hic denarius
signatus est ima-
gine regia: quo-
niam ipse est rex
omnium regum,
benedictus in sa-
cula. Rursus in-
terrogavi, dicē:
Memento Dñe
verbi illius quod
dixisti: ygo orna-
ta, castitate, cha-
ritate, prudētia,
humilitate, bene-
currit, ibi ergo
.iiii. ornāmēta
distinxisti: et nūc
I hac distinctiōe
posteriori, duo

ani.

are to be bought to these
virgins. And he sayde:
With chastisying of their
obone bodies, and with
one peny, whiche is the
Contemplacyon of the
purenesse of the spouse,
whychē they oughte to
putte in the myndes of
theyr hart, that peny is
signed with the kynges
ymage: for why he is
kyng of al kynges, bles-
sed in the worldes.
Agayne I asked hym,
sayeng:orde remem-
bre of that godly word,
whiche thou dydst saye:
A virgine araied or dres-
sed with chastitie, chari-
tie prudence, and humi-
litie runneth well: ther-
fore there thou madest
distinction of foure or-
namentes: and now for
soth in this latter distin-
ctiō

etion, the two firſte thou
forſoth haſt aſſigned, tru
ly thou ſeemeſt to let go
oꝛ ouypte. And he ſayd :
Thou mayſt be called a
perſon of deſires, that ſo
diligently inquireth this.
Then he aunſwered to
my queſtiō, ſaying: The
two which to thee ſeme
to be left oꝛ omitted, are
comprehēded vnder the
name of Torques, in la
tin, in engliſh, a wreath
braided, forſoth it requi
reth greate prudence oꝛ
wyſedom, that a virgin
ſhuld conſtrain her hert
agaynſt al thyng which
is nat pure oꝛ vncōmly.
And if there be true pru
dence, there muſt nedes
be humilitie. And again
after certayne daies, I
aſked an other queſtion:
Lorde, ſeynge there are

no

quidē priora aſ
ſignāſti, duo vero
poſteriora prae
termiſſae videris.
Et ait, Vir de ſide
riorū dici poteſt:
qui tam diligen
ter hoc inquit.
Tunc reſpondit
interrogationi
meae: dicens: duo
quae praetermiſſae
tibi videtur, ſub
nomine torques
cōprehenſae ſunt:
vt enim conſtrin
gat virgo cor ſuū
aduectus omne
quod inuerecun
dum eſt, non ſi
ne magna prudē
tia fieri poteſt, eſ
ſe aut nō poteſt,
vt deſit ei humi
tas, ſi affuerit pru
dētia vera. Et rūr
ſum poſt aliquot
dies: interroga
tionē praefato ſer
moni ſubieci: do

mi-

mine cū conflet
q̄ ad nuptias cū
spōso ingressurū
nō sunt virgines
ille, quē absque
nuptialib⁹ vesti-
mentis, inuente
fuerit: qua ratiōe
ei poteritis, quo.
modo huc intra-
stis non habētes
vestes nuptiales?
At ille respōdēs
ait: hic sermo ad
nouissimū iudici-
um pertinet: Ibi
congregabuntur
ante faciē Chri-
sti electę sponse
ei⁹ oēs adornate
nuptialibus vesti-
mētis secūdū o-
pera bona, que e-
gerūt in hoc mū-
do. Erūt et ibi re-
pbi nō habētes a-
liquē decorē ad
nuptias pertinēt:
quia neglexerunt
operari bona in
vita

no bryngs which shal en-
tre with the spouse in ma-
riage which shal be foun-
de without marriage clo-
thyng: with what rea-
son may it be sayd to thē
How haue you entred he-
ther, not hauig marriage
clothes. To that he an-
swered, saying: this woꝝ-
de perteyneth to the laste
iudgement, there shal be
gathered to gether afoze
the face of Christe his e-
lect spouses, al they arai-
ed in marriage clothes, ac-
cōrdyng to the iust woꝝ-
kes which they haue don
in thys woꝝlde. There
shall be also those, why-
che are repꝛoued, hauing
no beautifūlnes pertey-
nyng to the marriage, by
cause thei haue neglected
to wooꝝke oꝝ to doo any
good things in their life
ther-

therfore the spouse shall
say to them: Go you ac-
cursed into euerlastyng
fyre: In that voyce they
shall receyue þ blamyng
oz rebuke, Howe hane
you entred hither not ha-
uyng marriage clothes.
Agayn forsoth he made
exhortatiō, sayeng: Her-
kē to, and bowe thy hert
to me thou symple vir-
gin and ampyable of the
lord, folowe not þ may-
dēs and doughters of þ
wozrde which go prospe-
rouly in their delites, &
they seke to please in the
eies of men & not of god
they stude to be trimed
and dzedd all aboute þ
they maye haue prayse
of the mouthes of them
which looketh on them,
and that they maye be
made in snare & subuer-

Ex. iiii.

tion

vita sua. Propter
quod dicitur eis
à sponso. Ite ma-
ledicti in ignem
æternum. In hac
voce increpatio-
nem illam accep-
turisunt, quomo-
do huc intrastis
non habentes ve-
stes nuptiales.
Iterum autem ex-
hortatus est di-
cens. Ausculta
& inclina cor tu-
um michi, virgo
simplex & amabi-
lis domini, noli
emulari in filiab^{us}
seculi: quę pſpe-
re gradiuntur in
delitiis suis & pla-
cere querunt in o-
culis hominũ &
non dei compo-
site circumornate
esse studēt vt lau-
dem accipiāt ab
ore spectatiũ, et
fiāt in laqueũ &
subuer

tionē multorum. Sed sicut sermo laudatium, ita & pulchritudo earū momēti vnus est, tanquam spuma aque facile dissoluitur, tanquā scintilla de igne confurgens, cito extinguitur carnis decor, & omnis gloria eius: sic est vt flos arboris qui sub vna hora compareret, & statim a venti commotione excutitur: Tu autē filia cor appone vt cōposita et spectabilis ambules in cōspectu casti emulitoris tui regis nostri: qui è cœlo te intuetur, & omnes vias tuas dinumerat, illum decorem apprehēde, qui neque mor-

sion of many. And as y woorde of them whyche praise them, so the tairnesse of them is lastyng but of one momente, as the frooth of water is easily dissolued, and as a sparke risyng from fyer, is sone out, so sone is quenched the beautye of fleshe, and all his glozy, and it is as a floure of a tree, which in one houre appereth, and streyght ways is it smyttē away with the mounge or blaste of the winde: but forsoothe y daughter, set thy hert y thou maye be trimmed or dressed to walke spectable i the sight of thy cōtynēt louer, our kinge, which loketh on y frō heuē, & nūbreth all thy ways: take to y that beauty, which nether with soze,

foze, sycknesse, noz with
age, can not decaye noz
perishe, noz y nedinesse
of this worldelye perys-
shyng substaunce dothe
make it fowle, the fairer
y art in face, thou muste
take hede to be the moze
faire & specious in mid,
a disceiuyng grace is of
the face, thy glozy muste
be inwardly, that thou
please thy spouse, which
loketh on thy herte. Be-
holde the way of chasti-
tie, & take heede it haue
pleasaunt grenenesse of
grene on bothe partes,
and outwardly beauty-
fulties, gyue thou place
to chastitie, not onely in
fleshe, but in spirite, for
why, vayne is the cha-
stite of the flesh, where
as reigneith the inconti-
nency of the spirite, and

any

moibo emerces-
sit, neq; senio pe-
rit, & quem peri-
ture substantie i-
nopia non obfus-
cat, quanto pul-
chrior es facie, tã
to amplius inuigi-
la & speciosa sis
menre, fallax gra-
tia faciei, sit glo-
ria tua ab intus vt
placeas spõso tuo
qui intuetur cor.
Aspice viam casti-
tatis, & attende:
q̃ ex viraq; parte
viriditatem habet
graminis, & foris
decorem, & ad
locum castitati:
nõ solum in car-
ne, sed & in spiri-
tu, quia vana est
castitas carnis, v-
bi regnat incon-
tinentia spiritus, et
cetera quæ coin-
quinant animam,
Intende quæ dico,

Si.

sicut lucere non
potest lâpas ab-
que alimēto pin-
guedinis, ita splē-
dere non potest
coram cœlesti
sponso continen-
cia carnis sine spi-
ritus castitate. Et
subiecti his ver-
bis interrogatio-
nem huiuscemo-
di. Domine via
nostra in visione
arcta apparuit: &
quid est qd scrip-
tura dicit. Et am-
bulabam in lati-
tudine: quia man-
data tua exquisi-
ui, quæ est illa la-
tudo: et quomo-
do eam conside-
rare possum ī via
ista? Ad hæc, ita
respondit, latitu-
do hæc est: valida
intentio cordis,
& charitas ardēs
intrinsecus, qua
ani-

any other thynges why
che defileth y^e soule, take
hede what I say: As a
lâpe can not shew light
without nourythyng of
fatnes, so can not y^e cha-
stite of the fleshe thyne
afoze the heuenly spouse
without the chastite of
the spirite. And I set to
these wordes this questi-
on: Lord? in the vision
our way apered narow
oz strait: and what is
that which the scripture
speketh. And I walked
in breadthe, bycause I
sought thy commande-
mentes, what is that
broadenes: and how can
I consider that breadth
oz broadenes ī that way?
To this he thus answe-
red, That broadenesse oz
breadth is the strong in-
tēt of the hert, & the bur-
ning

nyng charitie inwardly
wherwith the chaste sou-
les doo bourn to theyr
spouse Christe the lord,
which is the breadth or
broadenes, & plentuous-
nes of all the wayes of
god, consider the libertie
of this waye, that it is
without thornes or let-
tes, that is the effecte of
charitie whiche he wo-
keth most in virgines,
where he sendeth forth
the thornes of charges,
and of all malice, that
they may be vacant, and
thynke those thynges,
which belongeth to god,
and how they may please
hym whom they loue a-
boue all thynges. And
whā again I asked him
of the narrownes of the
way, he said: That is y
virgins shuld constrayn
theyr

animæ casto ar-
dent ad spon-
sum suum Chri-
stum dominum
quæ est latitudo
& plenitudo o-
mnium viarum
dei, considera li-
bertatem huius
viæ, & absq; spi-
nis & impedi-
mentis, hoc est
effectus charita-
tis quam opera-
tur maxime in
virginibus, dū
foras mittit spi-
nas curarum, et
omnis malitiæ
ut vacare pos-
sint: & cogitare
quæ Dei sunt,
quomodo pla-
ceant ei, quem
super omnia a-
mât Et cum de
angustia viæ rur-
sum interrogas-
sem: ait, Hoc est
& coarctare se-
de-

debēt virgines,
vt in nullo a se-
ipsis possunt ex-
cedant, cui di-
xi. Nunquid do-
mine à seipsis
possunt excede-
re. Possunt, in-
quit, et dixi,
quē sūt per quē
excedunt à seip-
sis? Quia ait. Hęc
sunt ociositas et
fabulatio, & o-
mnia quē à me-
moria earū spō-
sum cēlestem
abduct. Et ad-
ieci: Angustia
vie & angustie
torquis quā p-
posui vobis, sub
vna significatio-
ne pronunciar,
& sponso Chri-
sto semper in ar-
cto ambulandū
est, in iis quę
pertinēt ad huc
mundum.

Et

them selfe, & in nothing
shuld excede from them
selues, & to hym I said:
Lorde may they excede
from them selues: And
he said. they myght, and
I sayd: What thynges
be those, by whiche they
may excede from theim
selues? And he sayde:
Those be ydeines, fabu-
lation, that is telling of
tales, and all thynges
which taketh awai their
heuenly sponse fro their
myndes. And he sayde
more: The narrownesse
of the way & of the tor-
quis which afore I told
to you, they shewe vnder
one signification. that
they must walk to chryst
theyre sponse alwayes
in narrownesse in those
thynges the whiche per-
teyne to thys worlde.

And

And whan these wordes
were completed, in the
seconde sonday of the ho-
ly feast of tent in y^e feast-
full day of sayncte Ma-
thy apostle in the tyme
of dyuine office oꝝ sacri-
fyce, the holy blyssed an-
gell of the lord appered
to me. And I sayde to
hym. I beseeche the my
lorde, yf it be now tyme,
if it please the, nowe
to set an ende to thy ser-
mon, whiche hetherto y^e
haste prosecuted and fo-
llowed on to the virgins
of the lorde: skāte I had
fulfylled my prayer, and
by and by he opened his
mouth w these wordes.
Lo I chal sette to moze
ouer to admonysh the oꝝ
warne you most beloued
chyl dren to the lorde.

Absteyne you from the
nough-

Et factū est cōple-
tis sermonib⁹ his
in secūda domi-
nica sacri ieiunii
die festo beati
Mathie apostoli
in tēpote diuini
officii vel sacrifi-
cii: apparuit mi-
chi benedict⁹ do-
mini angel⁹ san-
ct⁹, dixiq; ad eū.
Obsecro domine
mi, si nūc tēp⁹ est
& si bonū est ī cō-
spectu tuo: ut ser-
moni tuo queni
hactenus prose-
cutuses ad virgi-
nes dñi (cōpeten-
tem iā finem īpo-
nas) vix orationē
impleui: & conti-
nuo aperuit os
suum in hac ver-
ba. Ecce adii-
ciam vltā amo-
nere vos fili dele-
ctissimī domino.
Abstinete vos ab
ille-

illecebris vicio-
rum, quæ militāt
aduersus spiritum
iactare cogitatū
cordis vestri in
domino. & ipse e
nutriet vos sicut
placitum est an-
teipsum, et intro
ducat vos ad cō-
uiuia vitę eterne
quę vobis presta-
re dignetur Iesus
Christus filius
dei viui, qui cum
patre & spiritu
sancto viuit & re-
gnat Deus per o-
mnia secula sæ-
culorum. Amen.

¶ De via præla-
torum. Sermo
sextus & ca. 14.

Sermone præ-
cedenti ad fi-
nē deducto,
distulit solito di-
uitius me visitare

48.

noughty lusts or delites
of vices, which fyghteth
agaynst the spirite, caste
the thoughtes of youre
hartes on the lord, and
he shall norishe you, as
it shall be pleasynge to
hym, and he shall bryng
you into the feasts of e-
uerlastyng lyfe, whiche
he maye vouchesaue to
graunte to you, Iesus
Christe the sonne of the
liuing god, which with
the holpe ghooste lyueth
and reygneeth lord god
by all world of worldes.
Amen.

¶ Of the waye of prelates. 3
Sermon.

The sermon afoze
writen broughte
to an ende, the an-
gell of the lord differred
his comyng to visite me
loue

longer tyme thanne he
was wont to do, & that
I dyd impute vnto my
synnes, and I was an-
guished in my selfe, and
I gaue my selfe moze di-
ligently, with weppnge
teares and prayers, and
our couente holpe me in
their comon prayer. and
whan seuentene dayes
were past from that the
sayd other sermon was
ended, aboute the third
houre of the day I stode
alone in the oratory, the
dying my herte afoze the
lorde, and sayinge. Not
by my merites lord thou
hast loked in all these
thynges whiche þe haste
wroughte with me, but
in thy merite thou haste
doone all these, therfore
I beseeche the not to bee
refreygned for my syn-
nes

angelus domini, 69
quod ego deli-
ctis meis impu-
tans, anxiam in-
tra me, ac diligen-
tius lachrymis et
orationibus ope-
ram dedi, & ad-
iuuabit me con-
uentus noster ora-
tione cōmuni, &
consumatis decē
& septem diebus
ab eo quo iam di-
cta verba cōple-
uerat, stabam sola
in oratoria circa
horam tertiā ef-
fundens corā do-
mino cor meum
ac dicens: Non
mea merita do-
mine aspexisti in
omnibus quę ha-
ctenus mecū ope-
rat⁹ es, sed in tua
misericordia fe-
cisti omnia hæc.
Propterea obse-
cro ne compesca-
ris

ris delictis meis,
aut cuiusquā alte
ri⁹, quin hæc que
nūc apud me ini
tiare dignat⁹ es,
propter bonitatē
tuā ad bonā cōsu
mationē pducas
Dei rectorū ec
clesiæ quā mihi i
ministerio demō
strasti, congruen
tem disciplinam
nobis aperire di
gnare, ex qua ali
quis fructus cor
rectionis proue
niat, sicut neces
sarium esse nosci
populo tuo. Ad
huc ista & his si
milis in oratione
loquere, ecce an
gel⁹ desiderii mei
subito aparuit co
rā me: & sermo
nem quē desidera
bā: his verbis ini
ciavit, dicēs: hæc
dicit dñs: Ecce,

ego

nes or fautes, or for the
synnes of any other, but
that it may please the of
thy goodnes to bring to
ende those thynges whi
che hytherto thou haste
begon with me. Of the
way of thegouerners of
thy churche, which thou
haste shewed to me in
mystery, it maye please
the to wytsafe to shewe
to vs a congruent disci
pline or teachyng, of the
whiche some fruite of cor
rection may comine, as
thou knowest it to be ne
cessary to thy people. Yet
I speaking these and o
ther like wordes in prai
er, lo the aungel of my
desire, sodeynly appered
afoze me, and with these
woordes he began, say
enge: Thus saithe the
lorde: Beholde, I sende
myne

my angel that he may
shewe to you which are
set in high power, & you
are prouokers: for sothe
I saye to you; that the
wickednes of the earthe
which you haue hidden
for golde and syluer as-
cendethe afoze me, as
smoke fro fyre: Alre sou-
les thinke you no better
then golde oz siluer: and
them you stragle in euer
lasting fyre for your aua-
rice. Therfor your own
religion accuseth you a-
foze me: lo forsothe you
haue made your sancti-
fication to stycke in the
sight of the people, and
it is turned to me in ab-
homination: you haue
occupied the principate
of my sayntes, and I
knewe it not: you haue
defiled my bedde, and I

h

haue

ego mitto an-
geli meū, vt annu-
ciat vobis qui in
sublimi potesta-
te irritatores es-
tis. Dico autē vo-
bis, quod iniqui-
tas terrę quā ab-
scōdinis propter
aurū & argentū,
ascēdit corā me
sicut fum⁹ de ig-
nē: Nūquid nō a-
nimę sunt plus q̃
aurum et argētū?
quas suffocatis in
ignē eternū prop-
ter auaritiā vřam
Idcirco accusat
vos religio vestra
corā me: Ecce, nō
fecerere fecistis sā-
ctificationē vřā
ī cōspectu popu-
li, et versa est ī ab-
hominationē mi-
chi: occupastis
principatū sācto-
rū meorū: & ne-
sciui: maculastis
stra-

stratū meū, & si-
bi. quid mihi &
vobis exaspera-
tores māsuctudi-
nis mee? vnde a-
scendistis turba-
re ouile meum,
& aggrauare cor
meum super fili-
os meos quos ge-
nui in amaritu-
dine animæ mee
in die laboris &
angustiarum me-
arum? Et adiecit
iterum loqui ad
me, dicens: Nō-
ne pastores mei
quasi in graui so-
no obdurati sun-
& quomodo eu-
gilare eos faciā
super greges me-
os qui dispargun-
tur, sicut oues
quādo pascuntur
in virentibus pal-
cuis? v. gi facti
sunt populi mei,
vnusquisq; sequi

haue hold my peace, and
said nothyng: What is
a doo with me and with
you, whiche are the ex-
asperatours or sharpeners
of my mekenes: From
whens ar you ascended
to trouble my flock, and
to aggrauate my heart
vpon my childrē, which
I haue begotten in the
bitternes of my soule in
the day of my labour &
of myn anguishes. And
agayne the angell set to
speake moze to me, say-
eng: Are not my shepar-
des obdurate or made
hard, as it were in a gre-
nous slepe, & howe shall
I make them to awake
vpon my flockes, which
ar disperfed as shepe be
whē they ar fed in grene
pastures: my people are
made vagant, euery one
folo-

foloweth his owne mind
and in the bzont of their
herte, they runne about
eche one after their con-
cupiscence, and there is
neither boyce nor wytt
with my sheperdes, to
blame and to gather to-
gether them whiche are
dissipate, to me they are
dombe sayth the lord, to
me they are made foles,
fozsothe to themselves
they are wyse and ware
oz subtil, their mouth is
open, and their tonge is
versatile oz sharpe to ga-
ther the grape oz vine,
in the whiche they haue
not laboured, swifte is
their foote, and they run
in tumulte oz in greate
noyse to roote vp and to
suppe by the carnal thin-
ges of my peple, to whō
they doo minister no spi-

L.ii.

rituall

et uer eor suum, &
d iscurrunt in im-
petu cordi sui, sin-
guli post concu-
piscencias suas:
& nō est vox ne-
que sens^{us} pastori
b^e meis ad incre-
pandum & col-
ligendū dissipa-
tos, michi obmu-
tuerunt dicit do-
min^{us}: michi insi-
piētes facti sūt, si-
bi autem sapien-
tes sunt & diser-
ti, os eorum pa-
tens est: lingua e-
orū versatilis &
acuta ad vinde-
miādā vineā in
qua nō laboraue-
rūt, velox pes eo-
rum: & discur-
runt in tumultu,
ut euellant & ab-
sorbeant carna-
lia plebis mee,
qui spiritualia nō
ministrant, qui
digi-

digitum mouere
pigri sunt ad eru-
diendum ab ini-
quitate animas
meas: pro quibus
mortem gustavi
quali gēs que ig-
norat nomē me-
um: ita me perfec-
ti non formi-
dant, qui ambu-
lant sub nomine
meo, et iniqua ex-
actione cor popu-
li mei contristāt,
& nō apponunt
auferre ob oculis
meis, iniquitatē
adulteri, & for-
nicatōis, et percus-
soris, & violenti
in proximum
suum, & furis, &
malefici, et periu-
ri, & feneratoris,
& fallentis in pē-
so & mensura, &
polluentis sabbata
mea, in turpi-
tudinis lusu, &

pre-

rituall thynges, they ar
so slow that thei wil not
moue ther figer to teach
my sowles frome wyck-
kednes, for whō I haue
tasted death: they ar not
afrayed to persecute me
as a peple which know-
eth not my name, they
walke vnder my name,
& thei make heuy & hert
of my peple, with vnlaw-
ful exaction, & thei mind
not to take awaye from
mine eyes, the wycked-
nes of y adulterer, & of
the fornicator, & of the
smpter, and of hym that
is violent in his neigh-
bor, & of a thefe, & of an
yll doer, & of him that is
forsworn, & of an vsurer
& of him that discepueth
in weight & measure, &
of him whiche polluteth
my sabbath daies in playis
of

of filthynes, and of him
whiche depriueth the co
uenant of sanctimonie,
and of hym which is un
circumcised, dishonoring
myn aultar, not deining
oz iudgynz that whiche
is cleane oz pure, & most
cleane oz most pure, and
of hym whiche selleth &
bieth my sanctification,
and exercisynge pride in
the heritage of my sanc
tuary: these & other thin
ges whiche with my la
wes I haue forbidden,
waste my house as a fla
me of desolation, & they
make me yzke oz weary
vpon the chyldren of me
and my sheperdes are
dumbe in their maners,
and rest in the desires of
their soule, they go well
their gates after theyr
plantacion: and our lord

L.iii.

saith

72
preuaricantis pa
ctum sanctimo
nie & incircun
cisi in honoran
tis altare meum,
nec diiudicantis
quod est mun
dum mundissi
mum, & venden
tis & emētis san
cti ficationē me
am, et superbiam
exercentis in he
reditate sanctua
rii mei: hæc & a
lia quæ legibus
meis prohibui,
quasi flamma de
solationis domū
meam deuastāt,
& tradere me fa
ciunt super filios
hominum, & pa
stores mei in mo
ribus eorum ob
mutescūt: & qui
escunt in deside
riis animæ suæ, be
ne secundum plā
tationem spā gra
diun-

diuntur: & gres-
sus eorum dignā
retributionē in-
ueniēt, dicit do-
minus. Hæc ita
prosequente an-
gelo, qui mecum
per interualla tē-
porum loqueba-
tur: dixi ad eum:
Dñe quæ est illa
euigilatio quam
dñs cōminat⁹ est
pastorib⁹ suis? at
ille rursus, quasi
ī ira verbū cōmi-
nationis assumēs
ait: Vos qui dor-
mitis in increpa-
tionibus meis, &
cor vestrum ob-
czcatū est in dor-
mitione sua: ego
euigilare vos fa-
ciā, quando veni
et sup vos mors
antiqua, & inue-
teratus illēserpēs
& deuorabit vos
cū magno impe-
tu.

saithē: that thereafter
their goynges shal fynd
a woorthye retribution
oz rewarde: The audi-
gell thus prosecutyngē,
whyche spake to me by
diuers tymes: I sayde
vnto hym, Lorde, what
is that wakynge why-
che our lord hath thret-
ned to his sheperdes?
and thereto he takynge
agayn the woorde, as in
anger of threatnyngē,
sayde: You whych slepe
in my blamynges, and
your hearte is blynded
in youre sleape, I shall
make you to wake: whē
olde death shall comme
on you, and that inue-
terate serpente, and he
shall deuoure you with
a greate brunte oz bio-
lence: for why you haue
treasured to you trea-
sures

fures in the paynes of
helle, O you unhappye
and insensate oz unwise:
Open youre eyes, and
rede scriptures, and re=
membze with what re=
ligion your antecessors
haue gone afoze you: a=
gayn after a little while
oz tyme, the aungell ad=
ded, saying: Behold and
see the great byshop and
high aboue all thynges
our lord Iesu Christe,
howe he walked in his
dayes in the myddes of
his dysciples, not in
heighte as of bearynge
lordshyp, but in humble
lowelynesse, as he that
doth ministracion of ser=
uice, as a meke oz pitu=
ous folower of his flock
vnto the consummation
of death for them. Loke
vpon his sede, whiche is
blessed,

tu, qm̄ thesauro
tis vobis thesau=
ros in infernalib⁹
penis, Infelices
et insensati aperite
oculos vestros
et legite scriptu=
ras, & recorda=
mini qua religio
ne precesserunt
vos antecessores
vestri: iterum fa=
cta intermissio
ne parui tempo=
ris, addidit dicens
Videte pontificē
magnum & excel=
sum sup̄ oīa dñm
Iesū, quomodo
in dieb⁹ obediē=
tię suę ābulauit ī
medio discipulo=
rū suorū, non in
altitudine domi=
nantis, sed in hu=
militate ministrā=
tis, tanquā pi⁹ ca=
mulator gregis
sui vsq; in cōsum=
mationē mortis

pro

p eo. Respicite
semen ei⁹ quod
est benedictū, mi
nistros vocatōis
v^{re} beatos apo
stolos et successo
res eorū: in quo
rū cetibus gloria
mini: & pascitis
voluntatē cordis
vestri in laborib⁹
eorū, nunquid si
cut v^{re} vestre v^{re}
illorū fuerūt: no
lite arbitrari ita:
quia v^{re} illorum
v^{re} pulchre & re
cte: vestre autem
contaminatę &
nullius ordo est
in eis, nō ambula
uerūt in altitudi
ne spiritus sui, ne
q; in tumultu su
perbi comitatus,
nō in cupiditate
questus, nō in ma
gnificētia vesti
mēti, neq; in dis
solutiōe cordis,

blessed, the ministers of
his callinge his blessed
apostles, and their suc
cessours, in whose com
panies you glozy to be,
and you feede the wille
of your hearte in their
labours: are your waies
as theye wayes hathe
beene, thynke not so,
theye wayes were faire
and ryghte wayes, for
soothe your wayes are
defyled, and there is
none order in them, thei
haue not walkid in high
nesse of theye spiryte or
mynde, nor in the tu
mult or noise of a proud
compayne folowynge,
not in couetousnesse of
gettyng, not in magni
ficence of ryche cloa
thyng, nor in dissolu
tion of hearte, not in
much eatynge, dryn
kyng

kyng and foule spotted
of the flesche; not in va-
nitie of theym whyche
play, nor they running
was not after dogge nor
byrde. Forsooth they dwe
towards the steppes of
the great shepard or pa-
shoure in sinceritie and
purenes, wakynge and
watchyng faithful wat-
chinges vpon the flocke
of our lord bothe daye
and nyght, in laboures
and in througes, in pe-
nurie of necessitie, and
as patient in anguyshe
they haue fulfilled their
ministry, sufferyng ab-
jection and contumelye
of menne, and persecu-
tions more then any mā
can noumbe; and they
haue giuen theyr soules
to deathe for that they
might fulfill the earthe

1591

L.v.

with

74
nō in crapula &
ebrietate, & ī ma-
culis carnis, non
in vanitate ludē-
tū, neq; post ca-
nem & auem dis-
curs^o corū. In om-
ni aut sinceritate
vestigiiis magni
pastoris adhae-
runt, vigilantes
vigilias fideles su-
per gregem do-
mini die ac no-
cte in laboribus
& erumnis, in pe-
nuria necessita-
tum, & quasi an-
gustia patientis
ministerium suū
impleuerunt su-
stinentes abiecti-
onem et cōtume-
liā ab hominibus
et persecutiones
quas dinumera-
re nemo potest,
& dederunt ani-
mas suas in mor-
tem, vt implerēt
terrā

terram euāgelio
dei, & lucriface-
rent animas elec-
torū. Celebran-
tibus nobis diem
festum pasche, in
tēpore diuini sa-
crificii, post lecti-
onem euangelii,
apparuit mihi an-
gelus dñi. stans
corā me, cūq; pe-
tisssem ab eo, vt
hoc procurare di-
gnaretur, nequid
negligentie in il-
la sacra cōmuni-
one quam expe-
ctabamus accide-
ret. Adieci postu-
lare, vt sermo-
nem suum de re-
ctoribus ecclesie
secundū q̄ inuo-
cauerat, prosequi
dignaretur. Ad
quod mihi breue
respōsum, reddi-
dit, dicens. Si di-
gni essent, multa

with the gospell of god,
& that they myght wyn
or get the soules of the
electes. We halowynge
the feaste of Easter in
tyme of sacrifice, after þ
readyng of the gospell,
there appered to me the
angell of the lorde stan-
dyng afoze me, and whē
I asked of hym that he
wolde vouchsafe to pro-
cure that no negligence
shulde chawnce in that
holy cōmunion, whiche
we taried for: & I prayed
hym further, that he
would vouchsafe to fo-
low on the sermon, whi-
che he had begun of the
rulers of the Churche.
Wherebnto he gaue me
a short answere, sayinge:
If they were woorthy,
oure lorde wolde shewe
many great thynges of
them

them. And that spoken,
he went streyght waies
to the aultar, and stode
with two angelles, whi
che came in the begyn-
nyng of Masse, with
great diligence tyll that
we wer all houseled: the
next day about the same
tyme comynge, thus he
beganne, sayenge: The
head of the churche cri-
eth, and his membez
are dead: for why the a-
postolical seate is obse-
sed with pride, and it is
tylled with auarice, and
it is fulfylled with ini-
quitie and wickednesse,
and they sclaunder my
shepe, which they ought
to kepe and gouern, the
worde is with the lord
with his power. Shall
my right hande forgette
this, no without doubt,
except

15
magna de eis dñs
reuelaret: quo di-
cto statim ad altare
cū festinatiōe ac-
cessit: & cū duo-
b⁹ āgelis q̄ in prī-
cipio missæ adue-
nerāt cū magna
diligētia, donec
eīs cōmunicasse
m⁹ astabat: sequē-
ti vero die circa
idē tēpus adueni-
ens, ita exor⁹ est
dicens: Caput ec-
clesiæ clamat, &
mēbra illi⁹ mor-
tua qm̄ edes apo-
stolica obse-
ssa est
supbia, & colitur
auaritia, & reple-
ta est iniquitate &
ī pietate, & scāda-
lizāt oues meas,
& errate eas faci-
unt, quas custodi-
re et regere debu-
erūt. Verbum est
dño cū potentia
sua. Nūquid hoc
obliuiscetur dex-

terra mea? nequa-
quā proculdubio
nisi cōuersū fuerūt
& correxerūt vi-
as suas pessimas:
ego dñs conterā
eos, rursus de al-
tero addidit, di-
cens: Hæc dicit
dñs magnis præ-
latis ecclesiæ: Re-
cordamini quam
rationem reddi-
turi estis in re-
mēdo iudicio de
quib⁹ meis, quas
suscepistis regē-
re & custodire,
quando appreci-
ati estis dona spi-
ritualia populi
mei precio infœ-
licitatis: Nunc
ergo mitto ad vos
paternas admoni-
tiones: Videte
ne forte iudice-
mini, sed conuer-
tamini à vitis ve-
stris pessimis, &

excepte they shall be con-
uerted, and shall correct
theyr noughtye worste
wayes. I the Lorde
shall breake theym a-
sunder. Agayne, an o-
ther day, he added ther-
to sayeng: These sayth
oure Lorde to the great
prelates of the church.
Remember you what
account you shall reide
in my dreedefull iudge-
ment of my chepe, wher-
che you haue taken to
gouerne and to keepe,
whan you haue appri-
sed the spirituall gytes
of my people with the
pryce of unhappynesse,
nowe therfore I send to
you fatherly monitions
or warnynges: see that
you bee not iudged, but
be you conuerted frome
your most yll vices, and
make

make clean your consci-
ences, and I shall be re-
conciled to you, or els I
the Lord shall put away
your memory from the
land of them whych li-
ueth: after these he as
in spirite of softnes she-
wyng the worde of god,
sayde: I the Lorde crie
and warne my shepar-
des, and why here they
not the voyce of my ad-
monition or warnyng:
I stande and knocke at
the dooze of their herte,
and they wyll not open
to me: Heare harken &
vnderstand the wordes
of my warning, and de-
lite you in my loue, for
why, I warne the she-
pardes & my shepe with
a fatherly warning: for
soth there be among my
shepeherdes, whiche are
sene

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mundare consci-
entias vestras, &
reconciliabor vo-
bis, alioqui ego
Dominus delebo
memoriam vestram
de terra viventium.
Post hæc quasi in
spiritu lenitatis:
verbum dei annū-
cians, ait: Ego do-
min⁹ clamo & ad-
moneo pastores
meos, & quare nō
audiunt vocem ad-
monitionis mee:
sto et pulso ad ho-
stium cordis eorū
& nō aperiunt mi-
chi. Audite & in-
telligite verba ad-
monitiones meæ,
& delectamini in
dilectione mea,
quoniā admonéo
pastores & oues
meas admonitio-
ne paterna: sunt e-
nim inter pastores
meos qui mihi vi-
den.

dentur boni et pa-
cifici: heu q̄ pauci
sunt, & alii multi
mali & peruersi
qui me prouocant
ad iracundiā pro-
pter quod oportet
admoneri bo-
nos vt in melius
proficiant, ma-
los autem & per-
uersos vt conuer-
tantur ne pereant
de via iusta. Et
cum me iterum vi-
sitrasset, adiunxit:
Ecce adtecit do-
minus pastoribus
suis adhuc, dicens
Attendite cum o-
mni solitudine
mentis viam ve-
stram viam re-
ctam, & nolite er-
rare in ea. Vigilate
& custodite vigi-
lias noctis super
gregem meum, si-
cut boni emulato-
res, ne forte super

fewe to me good and pea-
syble, to howe fewe of
them there be, and other
many ylle and peruerse
oz frowarde which pro-
uoke me to anger, ther-
for it behoueth to warn
the good to profite into
better, and forsoothe to
warne the ylle and the
peruerse frowarde, that
they may be couuerted,
that they perysh not fro
the right waye. And a-
gayne when he dyd vi-
site me, he ioyned moze
wordes to: Lo our lord
hath yet set to his shepe
herdes, sayeng: With all
busynesse of mynd take
heede your way bee the
right waye and erre not
therin. Wake oz watche
you, and kepe the vigils
of the nyghte vpon my
flock, as good folowers
leste

lest peradventure there
maye come ouer you a
flocke of goates, which
be malignaunt spirites,
of the which the flockes
of my sheepe are disper-
sed: Joy you with glad-
nes, you whiche are pea-
sible saith the lord, and
remembre my wordes
whiche you haue found
in this present sermon,
and keepe you from the
vnlawfulle thynges of
this world, and loue my
warnyng: forsooth I am
to bee beloued for suche
warnyng, & if that you
loue me, and giue hono-
r to my name. for of me
you haue receyued that
honour, I shall honour
you afore my holy aun-
gelles. As yet the holye
angelle speakyng to me
these wordes of the pa-
stors

77
neniat grex ca-
prarum, qui sunt
spiritus maligni,
a quibus disper-
guntur greges o-
uium meorum.
Gaudete cum le-
titia vos qui pa-
cifici mei estis di-
cit dominus: &
recordamini ver-
borum meorum
quae in presenti
sermone inueni-
stis, & custodite
vos ab illicitis hu-
ius mundi, & di-
ligite ad monito-
nem meam. Diligen-
dus enim sum p-
tali admonitioe,
& si me diligi-
tis, & noſe mea
honorem prebe-
tis, qm de me eu
accepistis, hono-
rificabo vos co-
ra factis angelis
meis. Adhuc lo-
quente ad me an-
gelo

angelo sermões. iſ-
tos de paſtorib⁹
eccleſie: viſū eſt
quibuſdā oportu-
nū, vt interroga-
rē de iis, ī quib⁹ er-
roris ſui occaſio-
nē accipit dubi-
quidā interroga-
ui igitur, nō qua-
ſi in fide hēſitās:
ſed quaſi cupiſ-ſi
dē noſtrā ex an-
gelica authorita-
te firmari, & di-
cebā. Nā d dñe
ſeccleſiaſticis ſa-
cramētis parē ha-
bēt veritatē, offi-
cia eorū pōtificū
qui ſiniſtre & nō
ſecūdū deō ad pō-
tificatū ſuū introi-
erūt, & eorū quo-
rū, bon⁹ introit⁹
eſt. Qui reſpōdēs
ait. Multū dū ſa-
liā profunde ſcru-
tatur magis depra-
uatur q̄ emendē-
tur

ſtoꝝ of ſhepards of the
churche. it was ſeene to
ſome behouable that I
ſhuld aſke for them whi-
che are doubtfull, and
take occaſion of their er-
roure; I aſked therefore
not as doubtig in fa the
but as couetiſg our faith
to be made ferme, of the
angelles authozite, and
I ſayd, Worde, haue the
offices of thoſe biſhopes
whiche wrongfully and
nat after god haue eſted
to their biſhoppiches,
lyke truth in the ſacra-
mentes of the church, as
of thoſe biſhops whoſe
entree is good. And he
anſwer yng, ſaid: Many
whan they ſear, he ſuche
thinges ſo depely at ra-
ther mad: therof worſe,
than better, and therby
not amended, and th-
lord

lorde wolde thewe suche
thynges, if they would
not the moze frelper of-
fende, they to whom su-
che thynges do perteine.
and these spokē, streight
waies he was taken fro
myñ eies. Forsooth the
next day when he came
agayne to me, I asked
hym, repetyng the same
wordes, and he said, they
haue lyke vertue, but it
is moze pleasyng to god
in the offices of theym
which haue wel entred.
And agayne I sayde:
My lord is it not so that
priests ordeined of them
whose entre is nat good
haue the same power to
consecrate in the aultar
the body and bloudde of
our Lorde, as they whi-
che are ordeined of them
whychē lausfullpe haue

¶

en-

18
tur, & talia dñi
reuelaret, si non
eo liberius pecca-
rent illi, ad quos
pertinēt ista: his
dictis confestim
ablatus est ab o-
culis meis. Iterū
autem die alia cū
rediisset ad me,
interrogaui eum
repetens eūdem
sermonē qui prę-
scriptus est: & il-
le, Habēt, inquit,
parem virtutem,
sed beneplacitū
est deo magis in
officiis eorū qui
bene introierunt
Iterū subieci di-
cēs: Ita ne est dñs
mi, vt q̄ presby-
teri ordinati ab il-
lis quorū mal⁹ in-
troitus eadem ha-
beāt potestātē cō-
secrandi corp⁹ &
sagui in altari,
quā habēt qui or-
dinati sūt ab illis.

qui legitime introierunt? Qui ait: Nō ascēdat vnq̃ dubitatio in cor tuū de hac re, sed certū habito q̃ oēs qui in ecclesiastica ordinatiōe presbyteratū acceperunt, eādē potestatem habēt in consecratione dñici sacramenti siue bene siue male introierunt ordinatores eorum verba illa diuina quę in sacro canone dicuntur, tāta virtutis sunt corā domino, ut verū in illorum pronuntiatione corpus et sanguis domini fiat a quo cunq̃ presbyterorum pronuntientur, non enim vel meritis bonorū efficitur,

entred. And he sayd: Let neuer that doubt hereof ascende into thy hearte, but knowe for certayne, that all they which haue taken priestthoode in the ordinaunce of the church haue the same power in the consecration of the lordes sacrament whether they, whyche haue ordeyned theym, haue entred well or yll, those dyuine woordes whyche in the holpe canon are sayde, are of suche vertu afoze the lord, that trewely in the pronuntiation of those woordes, there is the bodye and bloude of our lord of what so euer priestte they be prononced: for sothe neither by the merites of theym that bee good it is made, nor by

not by the synnes of the
that be yll is letted that
consecration, forsooth al-
though ther be no insuffi-
cient efficacie in the di-
uine sacramentes as wel
the priestes as ordina-
ries, neuer the lesse for
their yll they be damna-
ble, and hereafter shall
be punished with moze
greuous damnatio. By
cause all this sermon se-
med to pertaine to oure
spirituall fathers, ha-
uyng Iudgementes in
the churche, I prayed
the angell of the lord,
saying: Lord I pray the
that as thou hast mini-
stred hitherto wordes of
admonition or of war-
nyng to the spiritual go-
uernoures, so it maye
please the to shewe from
the lord to them which

210 M ii hanc

79
vel peccatis ma-
lorum prepedi-
tur consecratio
illa: quamuis au-
tem in diuinis sa-
cramentis inef-
ficaces non sint,
tam presbyteri
quam ordinato-
res eorum, nichilominus damna-
biles sunt, sed ta-
to grauiore dam-
natione punien-
tur in futuro.

Quia apud pa-
tres nostros spi-
ritualia iudicia
in ecclesia habē-
tes, totus hic ser-
mo pertinere vi-
sus est, rogam an-
gelū domini, di-
cens: Oro do-
mine, ut sicut spi-
ritualibus recto-
ribus verba ad-
monitionis ha-
ctenus ministra-
sti, ita illis quoq;
qui

qui secularia iudicia habent, aliquas admonitiones, ex quibus et ipsi corrigi possint à domino annunciare digneris. Qui confectum petitionum consensum præbens, his verbis sermonem ad illos pertinentem exorsus est dicēs
Ecce constituit dominus super populum suum principes & iudices ut facerent iudicium et iustitiam & confirmarent veritatem & pacem inter virum & virum, ut esset omnis populus beneplacens coram deo uiuente
Nunc autem sunt principes & iudices

haue auctoritie of secular iudgementes, some admonitions or warnynges, whereby they maie be corrected. And he streight waies geuing consente to my petition with these woordes beganne a sermon perteynyng to them, sayenge:
To our Lorde hathe ordeyned vppon his people princes and Iudges that they shoulde doo iudgement and iustice, and confirme trueth and peace betwixte man and man, that all the people shoulde bee well pleasynge afore the lynyng God. Nowe forsoothe sayeth oure Lorde: My Princes and iudges as as a horse or a mule, in whome there is no vnderstandyng

dyng: They walke a-
foze me with the necke
extended, and blowen
with pride, not geuyng
glozy to god, of whome
is all power in heauen
and in earth, but they
glozy in theyr vertues.

I haue exalted theym &
made theym honozable
on the earth: and lo they
despise to knowe that,
and to geue me the glo-
ry. Forsoth if they knew
my name, whyche is
great, and to be feared,
and my stronge righte
hande, whyche I haue
stretched vpo them, per-
aduenture they shuld be
made low and meke vn-
der hand, & shuld with-
drawe agayne to theym
salues theyr necke whi-
che they haue erected
into the contumelie or

M iii

dis-

minus, quasi &
quos & mulus,
quibus nō est in-
tel'ectus: &ambu-
lāt corā me extē-
to collo et inflati
superbia, nō red-
dētes gloriā deo,
à quo est omnis
potestas in cœlo
& in terra, sed in
suis virtutib⁹ glo-
riantur: exaltaui
& honorificaui
eos sup̄ terrā, &
ecce contemnūt
scire & gloriā da-
re mihi. Si enī sci-
rent nomen meū
quod est magnū
et metuēdum, ex-
dexterā meā for-
tē quā extēdi sup̄
eos, forsitā humi-
liarentur sub ma-
nu & retraherēt
ad scriptos cerui-
cē suā quā crexe-
runt in cōtume-
liam mei, & de-

clina-

clinatēt vultū in
terrā, de qua sum
phos & patres
eorū. Vobis dico
regibus terre qui
regimini in excel
sum, & clamore
iniquitatis vestre
ascendit in cœlū
corā me: audite
vocem increpa
tionis meę, & di
sceptabo vobiscū
in aurib⁹ populi
mei. An nescitis
quoniā mea sunt
vniuersa regna
mundi, et omnis
gloria eorum, &
quia potestātē ha
beo dandi ea cui
voluero, & iterū
qua hora voluero
tollēdi ea? Nesci
tis q̄ ad imperiū
oris mei subsistūt
cuncti viuētes, et
quia potens est
sermo meus diui
dere inter spiritū
meum

displeasure of me, and
shulde bowe down their
chere into the earthe frō
whens I toke them and
their fathers: I saye to
you kyngs of the earth,
whychē are lyfted vp in
heighte, and the crye of
your iniquite ascendeth
into heauen afoze me,
heare you the voyce of
my blaming, and I shal
discept oz with strife dis
pute with you in the ea
res of my people. Know
you not that al the king
doms of the worlde are
myne, and all the glozpe
of them, & that I haue
power to geue theym to
whom I will, & agayn
what hour I wil to take
them awai? Do you not
know, that al thyngs ly
uyng stand vnder the cō
mādemēt of my mouth,
and

and that my woorde is
mighti to diuide betwen
your spirite and flesh in
the twinkling of an eie:
and why is your hert set
vp in pride in these thyn-
ges whiche by my ordy-
nance you haue taken, &
not rather you to be bu-
sy to minister to me in
degree of youre height,
and to geue thanks to
me for the multitude of
my benefites: go agayn
to your hert, & see what
I haue done to you, and
what you haue yealded
agayn to me. I the lord
your dominatour haue
founde you without me-
rite of thanks geuing
afoze me, & neuertheles
I haue takē you vp, as
I wyl of al the numbze
of muche people, and I
wyl lifte you vp aboue
the

vestrum, & car-
nem in ictu oculo-
li: & quare elatu-
est cor vestrum
iis que mea ordi-
natione acceptis
& non magis so-
liciti estis mini-
strare michi, i gra-
du sublimitatis
vestre, et gratias
agere michi pro
multitudine be-
neficencie mee?
Redire ad cor
vestrum, & vide-
te quid fecerim
vobis, & reddide-
ritis michi.
Ego dominus do-
minator vester, i
ueni vos absq; me-
ritis gratiarū me-
arū coram me: &
tamē assūpsi vos
sicut volui ex oī
numero populo-
rū multorū, & ex-
tuli vos super al-
titudinem princi-

principum & iudicium terre, & effudi super vos vocationē sanctitatis mee, & posui diademā glorie in capite vō & porrexi virgā regni dextre vestre, & gladio vltionis mee accinxi vos, glorificauī vos corā omni populo meo, ī diuitiis & potentatu excelso, dedique vobis robur grande ad contendam virtutem rebellium vestrorum, & famam nominis vestri dilataui secundum latitudinem terrar. Ego Dominus feci vobis omnia hæc: vt magnificaretis laudem nominis mei, super terram, &

heigh of prynces, and of Judges of the earthe, & I haue shed on you vncion of my holynesse, & I haue put the diademe of glory on your head, and I haue porrected or reached vnto you the rodde of the kyngdom to your right hand: and I haue girt you with the sword of my vengeance, and I haue glorified you afore all my people in ryches, in high power, & I haue giue to you gret strength to rend asunder the vertue or strength of the rebellers against you, & I haue dilated & set abroad the fame of your name, accordyng to the bredth of therth. I þ lord haue done to you all these, to þ intent þ you shuld magnify þ praise of my name
vpon

hpon the earth, and that
you shuld exercise my iu
stice oꝛ lawes in theym
whiche I haue made sub
iect to you, as wel to high
as to the low, to þ more
as to the lesse, and that
you shulde set at one all
my people in the bandes
of peace and of equitie,
and that you shuld faith
fully giue your selues to
be a refuge oꝛ helper to
euery one whiche is op
pressed, oꝛ to hym whiche
suffreth wꝛōg, and that
you shuld be my vēgers
against thē, whiche break
oꝛ violate peace oꝛ iustice
& þ you shuld make the
erth to rest frō thē whi
che troubleth it, & make
it desolate with sword &
fire, & with violent pray
deuoureth other mē's la
boꝛs, & make þ tillers of
the

iustitias meas ex
erceritis, in iis 22
quos subieci vo
bis, maioribus et
pusillis & coad
unaretis omnem
populum meum,
in vinculis pacis
& equitatis, &
daretis vos met
ipsoꝝ fideles re
fugium omni op
presso, & iniu
riam patienti, &
essetis vindices
mei contra vio
latores pacis &
iustitię, & qui
escere faceretis
terram ab iis qui
conturbant eam,
& desolatam eam
faciunt, in gladio
& igne, at viole
ta prædacione, &
deuorant labores
alienos, et vagos,
ac mendicos faci
unt cultores ter
re, & inhonorant
nomen eu

nomē meum san-
ctum, quo signa-
ui eos, et segrega-
tur in heredita-
tem michi. Hoc
erat iugum serui-
tutis mee: quod
posui super vos ī
die quo exaltaui
vos super altissi-
mos populi mei,
vos autem excus-
sistis illud a serui-
tutibus vestris: &
reddidistis michi
pro omni gloria,
quam dedi vobis
non timorem, &
honorem, sed cō-
temptum, et irri-
tationem, clausi-
stis oculos men-
tis vestre vt non
respicia-
tis ad iudi-
cem vestrum, qui
est in celis, et sub-
uertistis quod ius-
tum est, propter
auariciam, et ela-
tionem cordis
vestri:

the erthe to be vagant &
beggars, & thei dishonoz
my holy name, wherw
I haue signed & marked
them, and I haue disse-
uerde the in heritage to
me. This was y poke of
my thraldom oz seruice,
which I haue put vpon
you in the daye y I dyd
exalt you ouer the whi-
che ar most high aboue
my people: you forsothe
haue smitten away that
poke from your neckes,
and for al y glozy which
I haue giue to you, you
haue yelded againe not
dredde & honoz, but despīt
and prouoking, and you
shutte the eies of youre
mind that you shuld not
loke to your iuge which
is in heuens, & you haue
subuerted that which is
right for y auarice and
pride

pride of your hert, & you
haue cōfirmed wicked-
nes in the earth, & haue
set that vp in high place
where you walk abzode
on the earth: I here we-
pyng and wailng after
you, aud a great & much
quarell accuseth youre
pride, for your cōpany of
hozsmen is intollerable
and it is beyōd numbze,
the iniquitie of thē whi-
che walke in the circuite
of you: you ar combzous
& chargeable to my peo-
ple, & that to you semeth
but a trifle, but also to
your lorde god, you are
greuous and abhomina-
ble of the defilyng oꝝ fil-
thynes of your shamful
vncleannes, wherw you
ar not afraid to prouoke
me to indignation, and
you haue dishonoꝝed the
holpe

83
vestri: et confir-
mastis iniquitatē
in terra, et statu-
istis eam in ex-
celso, per ambu-
lātibus vobis ter-
ram: audio plora-
tionem et genu-
tum plōbis mei
post vos, & que-
rela multa accu-
sat superbiam ve-
stram: quia intol-
lerabilis est equi-
tatus vester, et nō
est numerus ini-
quitis; ambulā-
tium in circuitu
vestri, onerosi e-
stis populo meo:
et hoc vobis pu-
sillum: nisi et do-
mino deo vestro
graues, et abho-
minabiles sitis,
ab inquinamen-
tis impudicitie
vestre quibus me
ad indignationē
prouocare non ti-
muistis,

muſtis, et in ho-
moratiſtis oleum
ſanctum, quo vn-
xi vos, et honora-
bile nomen me-
um, quid poſui
ſuper vos, pollui-
ſtis, & blaſphema-
re feciſtis in mul-
titudine populi
pro inſaciabili
peccato, quod do-
minatur in vobis
propter hoc iura-
ui in fortitudine
dexterę mee, di-
cit dominus: qui
a ecce in proxi-
mo reddam ultio-
nem meam duris-
ſimam in capita
veſtra, & ſicut p-
teter cruciari vos
faciam, & con-
culcari ab immū-
dis ſpiritibus qui
bus miniſtraſtis,
et nō recedit fla-
gellū a vobis in
hoc tempore: ſi

non

holy oile, wherwth I haue
anoynted you, and you
haue polluted my hono-
rable name, whyche I
haue put on you, & haue
made it to bee blaſphe-
med in the multitude of
people for the inſaciabile
ſinne whiche hath torde-
ſhyp in you: therfore ſai-
eth y^e lord, I haue ſworn
in y^e ſtrength of my right
hand: for why, lo nere at
hande I ſhall yelde my
maſte harde vengeance
on your heades, and as
you haue myghtyly ſyn-
ned, ſo I ſhal make you
myghtilye to bee tour-
mented, and to bee tro-
den downe togyther of
yll and vncleane ſpiri-
tes, to whome you haue
myniſtred, & the ſcourge
ſhall not go from you in
this tyme, excepte you
ſhal

shall doo penaunce, and
go away from your wic-
ked waies, wherewith you
haue brought my wrath
into your kynge domes.
Doo penaunce therfore
and tary nat, and studye
with all vigilance to ful-
fyll your ministerye, to
which I haue called you
and I shall remembre
my auncient mercies in
you, and shall haue mer-
cy of your manyfold wic-
kednesses, and I shall
magnifie you after the
magnitude of my seruā-
tes kynges, which haue
ben afore you, & I shall
set vnto you the crowne
of glozy in my kingdom
whiche shall not perishe
fro your head into euer-
lastyng. Behold all you
princes and my iudges
these my woordes, you
which

84
non egeretis pe-
nitentiam, neq;
recesseritis a viis
iniquis quibus i-
ram meam in reg-
na vestra adduci-
tis: pœnitementi
taq;, et nolite tar-
dare: et cum o m-
ni vigilantia mi-
nisterium vestrū
in quod vocati e-
stis amē, implere
studete, et recor-
dabor miserationū
mearū antiqua-
rum in vobis: &
propitius ero ini-
quitatibus vestris
multis, et magni-
ficabo secundum
magnitudinem
seruorum meo-
rum regum qui
fuerunt ante vos:
et adiciam vobis
glorię coronam
in regno meo, que
nō pibit de capite
vestro vsq; in se-
piternā

piternum. Intue-
mini vniuersi pri-
cipes & iudices
mei vba mea hec
q̄ portatis iniqui-
tatē regū vestro-
rum: & corrigite
vias vestras pra-
uas in increpationi-
bus meis, qui-
bus obiurgauī il-
los. Recedite ab
auaritia et dolo,
qui suffocatis ius-
titias meas pro
muneribus, et fa-
uore hominū &
subleuatis ad ini-
quitatē corda po-
pulorū meorū, vt
noceāt alterutrū,
cōfidētes in iniu-
stitia vestra. Ego
dominū subieci
plebes meas do-
minationi vestre
vt essetis illis ī po-
testatē a facie vio-
lēti & predātis et
ecce ī superbiā e-
leuatū

which beare the wicked
nes of your kynges, and
correcte youre shrewed
wayes in my blamyngs
in whiche I haue chyde
them, and go you frome
auaryce & dysceitfulnes
you whiche do suffocate
or strangle my Justice,
for rewards and fauour
of men, and you lyft vp
the hertes of my people,
that one may noye ano-
ther, trustynge in youre
vnrightuousnesse. I the
lorde haue made subiect
my people to your domi-
nacyon, that you should
be to them in defence,
from the face of the vio-
lente, and of the robber,
and lo your herte ys lyf-
ted vp in pryde, and as
dyrtte in the streete, you
treade them downe, by
whome you ar glorious
and

and as rauenuous wol-
fes you exercise madnes
in youre propze flocke.
I haue likened you to
my pzincipates, whiche
are ouer the knighthode
oz chpyalrpe of heauen,
and you wold not vnder
stand your owne honoz
and you haue clad your
selfes with the similitud
of the pzynces of hell, in
the multitude of malyce
wherw you skourge my
people in the boldenes
of your spirit, and in the
spottes of your Intem-
peraunce, wherewith
you haue dishonored my
face, whiche lokethe on
you from heuentherfoze
the lorde sayth, I lyue,
and the strength of my
righte hande lyueth, yf
you wyll not here of my
warning, and be turned
agayne

leuatū est cor ve-⁸⁵
strū, & tanq̄ lutū
platearū cōculca-
tis eos, per quos
stis gloriosi, & tā
quā lupi rapaces
in pprio grege in
saniā exercetis: as
simulaui vos p̄i-
cipatib^o meis, qui
p̄sūt militiē ce-
li: & intelligere
noluistis honorē
vestrum & indu-
istis similitudinē
principum & in-
fernorum, in mul-
titudine maliciē
quā affligitis po-
pulū meum, & in
tumore spirit^o ve-
stri, et in maculis
intēperatiē vestre
quibus inhonora-
stis faciem meā:
que de celo vos ī-
tuēt, propterea vi-
uo ego dicit dñs,
& viuit fortitudo
dexterę meę, sinō
audieritis vocem

admonitiōis me
e, et cōnerli fue-
ritis ad me: De-
trahā vos ab alti-
tudine v̄ra, qua
male v̄si estis in
profundū infer-
ni, & eritis con-
sortes illorū, qui
b^o v̄osip̄os assi-
milastis in incē-
dio viuēti in sē-
piternum. In die
sancto Penteco-
stes in hora pri-
ma ante celebra-
tionē diuini offi-
cii, cum essem in
oratione, appa-
ruit angelus co-
rā me, & hactē-
nūs dictū sermo-
nem, verborum
istorū a dictiōe
compleuit. Hæc
dicit dñs: Rex
regū & domin^o
dominantū vni-
uersæ terræ: Au-
dite et intelligite

yes

agayne to me, I shall
drawe you downe from
your height, whiche you
haue ylle b̄sed into the
depēces of hel, and you
shal be felowes of them
to whō you haue made
your selves like, in quick
bournynge fyre euerla-
sting. In the holy daye
of Penthecoste, called
Whitsontide in the fyfth
houre afoze the celebra-
tion of the diuine office
when I was in prayer,
the angel appered afoze
me, and settinge hereto
with the adding of these
woordes, fulfyllled this
sermon. Thus saith the
lorde, kyng of kynges,
and lorde of them whi-
che haue lordeshyppe
ouer all the earth: Here
you, and vnderstande
you the woordes of my
mouthe,

mouth, and amend your
waies in my eie syghte,
for if you study to please
and to appease me, the
more hygher you are in
this, the more hygher
place I shal geue to you
named in my kyngdom
that you may lyue and
reigne with me without
ende. Amen.

Co the way of them
that ar wydowes or widows.
The viii. sermon.

In the feast of
saint Martin be-
twixte the silence
of the Masse, I spake
to the angell, sayenge:
Lorde it please the now
that thou may exhibite
to vs a conuenient disci-
pline of that way, wher
of one parte is occupied
with brembles, and tru

A.i.

lye

verba oris mei,
et emendate vias
vestras in cōspe-
ctu meo, q̄ si me
placate studueri-
tis, quāto māgis
altiores estis in
hoc tanto magis
dabo vobis altio-
rē locū nomina-
tū in regno meo,
vt mecū viuatis
& regnetis sine
fine. Amen.

De via viduato-
rū. Sermo. 8.

IN FESTI-
uitate Sancti
Martini inter
Silentia missæ al-
locutus sum an-
gelū dicens: Pla-
ceat nunc domi-
ne, vt exhibeas
nobis disciplinā
congruentē ille
vie, cuius vna via
vepribus occupa-
tum

ta apparuit, altera vero florib⁹, amena & scruta nihil habes vt verprium & impedimentorū. Vix petitionis mez verba cōpleui, et pri⁹ ait: Ecce dico vobis qin seculo viduati estis, viuetes in carne in laboribus & angustiiis multis, abstinete vos à vitiis huius sæculi, & abulate in via continentiu delectabiliter ornata, viuentes secundum spiritū: Egredimini de medio spinarum que sunt in circuitu vestri, quia ecce dissolutus est laqueus vester, quo allegati fuistis huic mundo, & quasi captiui

ly the other part is pleasant and fruitfull with floures, and narrow, hauyng nothyng of brembles and of lettyngez or impedimentes. Scante I fulfilled the woordes of my petitiō, & straight waies he saied: Lo I say to you, whyche in this worlde be wydowes lyuyng in fleshe, in labors and in many anguishes absteyn you from the vices of this worlde, and walke you in the way of continencie or of chastitie, which waye is pleasantly dresed, and so liuyng accor dyng to the spirite, go out frome the myddes of thornes, whiche are in the circuite of you. for lo your snare is dissolued wherwith you wer bound to this worlde,

and

and as captiues you
were led to serue to the
will of an other, & you
wer not your oboon whā
you did or perfozmed the
wyl of the flesh, after all
the desires of the heart.
you tooke than excuse of
the necessite of mariage.
And if you will againe
obey to the fleshe, what
excuse shall you haue?
Wherfore couete you to
please againe to y^e syght
of man in a proude clo-
thing, in the ornamente
or dresling of your face:
to whom more now doo
you bye or set your flesh
partly deade in the deli-
tes of this worlde, and
in those desyzes whiche
be aduersant against the
spirit, and you heape to
poure selues bayne and
superuacante busynesse

A.ii.

more

ducebamini ad
seruiēdum volun-
tati alienæ, & nō
eratis vestri quan-
do faciebatis vo-
luntatem carnis,
iuxta omnia desi-
deria cordis ve-
stri, excusationē
à necessitate con-
iugii accepistis.
et si iterum carni
obedire volueri-
tis, quam excusa-
tionem habebitis
quid vltra concu-
piscitis humano
aspectu in super-
bo amictu & or-
namento faciei
vestrę? cui vltra
carnem vestram
iam in parte mor-
tuam emitis inde-
litiis huius seculi
& desideriis quę
aduersantur spiri-
tui vestro, & coa-
ceruatis vobis so-
licitudines super

ua,

uacuas? Audite
magis consilium
diuinū: et discedi
te à voluptatibus
vitæ huius quia
fallaces sunt, ne
forte peroccu-
pemini ab eis, et
fiant nouissima
vestra peiora pri-
oribus, apprehē-
dite quietu dinē
mentis, & spiritu-
ales delicias, quas
offert vobis deus
et agite residuum
annorum vestro-
rum, in obsecra-
tionibus, & vigi-
liis, & castigatio-
ne carnis, & ope-
ribus pietatis. Et
adiexit in vigilia
apostolorum di-
cens, & quid ad-
dam vos admo-
nere? ecce osten-
di viam, instruxi
vos doctrina, pal-
pare huc & illuc,

cor

more then is expedient.
Heare you rather godly
counsell, and go awaye
from the voluptuousnes
of this lyfe: for they are
disceyuable, leste perad-
uenture you be afoze oc-
cupied with theim, and
your laste dooynges bee
worse thā the fyrst, take
to you quietnes of mind
& spirituall delites whi-
che god offereth to you,
doo the residue of your
daies in obsecrations &
in vigils, and in chasti-
syng of your flethe, and
in workes of pitie. And
in the vigile of the apo-
stles, he set to more, say-
eng: and what shall I
more adde to warne or
admonishe you: Lo I
haue shewed you the
way, I haue instructed
you with doctrine, feele
here

and there, consyder the
wordes, reteyn the exā-
ples: Loue chastitie and
runne to the clerenes of
god, and of our lord Je-
su Christ, which he may
witsaue to graunte to
you, which liueth & rei-
gneth by all worlde of
worlde. Amen. In the
day of the translation of
saint Benet, I dyd co-
uet to take y^e beginnyng
of the. viii. sermon, but
that day my praier was
letted with the presence
of gesses, and my des. re
was translated vnto the
next day. Then forsothe
I standing in praier af-
ter the houre of the cha-
piter, the aungell of our
lorde presented himselte
to me, and I asked that
he mighte begynne the
sermon to them, whose

A iii

life

considerate verba
retinete exempla
diligite castitatē,
currite ad clarita-
tē dei, & dñi no-
stri Iesu Christi,
quā vobis presta-
re dignetur, qui vi-
uit & regnat per
oīa secula seculo-
rū. amē. Cupiebā
octauī sermonis
iniciū accipere in
die translationis
sācti patris nostri
Benedicti, sed im-
pedite sunt die il-
lo, oratiōes meae
ab hospitū presen-
tia, & translarum
est desiderū meū
vsq; ī proximū di-
em. Tūc enim stā-
te me in oratione
post horam ca-
pituli: presētavit se
michi angel⁹ do-
mini, & postula-
ui vt sermonē or-
diret ad eos, quo-
rum

rū in vita visione
quasi glebis occu-
pata apparuerat,
& cōfestim aperi-
ens os suū: hæc
verba locutus est

¶ De via Eremita-
rum & solitari-
orū. Sermo
8. cap. xvi.

Attendite
vos qui in
cremo vitā
ducere elegistis,
quā discretionem
habeatis: discre-
tio enī est mater
omniū virtutum,
glebis aspera est.
via vestra; prop-
ter duriciā vite vi-
dete ne forte offē-
dat pes vester, q̄
& si offenderit ca-
uete ne lumē q̄ in
vobis est euacuet
propterea autem
necessaria vobis
est discretio: vt
non

life in vision appered to
be occupied as with clod-
des, and streight waies
he opened his mouth,
and spake these wordes.

¶ Of the waie of here-
mits, & of them which liue soli-
tarily or alone. A sermon.

Take heede you y
haue chose to dwel
in wildernes what
discrecyon you maye
haue. For sothe discre-
tion is mother of al ver-
tues, the sharpe clodde
is youre waye, for the
hardnesse of lyfe, se you
leste peraduenture your
foote maye offende, and
if it offend, beware that
the lyghte whiche is in
you bee made voyde or
extincted: for sothe ther-
fore it is necessarye for
you to haue discretion,
that

that you may not folow
to soone euery bzunt of
your zeale or desyre, whi
che impelleth you to the
height of perfection, nor
go not ouer the measure
of your vertu or strēgth
with immoderate la
bors, many walkyng in
the presumptiō of their
spirite, with to muche af
fliction, haue quenched
their lyfe, and they haue
perished in their inuen
tion, many exceedynge
their measure haue sub
uerted mans vnderstan
ding in themselues, and
haue ben made vnpro
fitable like iument bea
stes, sauoryng no witte
or knowledge: many by
immoderate fatigatiōs
haue ben broughte into
irkesomnes, & the vertu
therof hath wared sycke

A iiii

or

nō cito sequamini
omne impetū
zeli vestri quivos
ad altitudinē per
fectionis impel
lit neq; supgradī
amini mēsuram
virtutis vestrę, la
borib⁹ immode
ratis, multi in pre
sumptione spiri
tus sui ambulantes:
vitam suam
nimia afflictione
extinxerunt, &
periciūt in adin
uentionib⁹ suis,
multi mensurā su
am excedētes hu
manum intelle
ctum seipsis sub
uerterunt et inu
ties facti sunt, &
similes iumentis i
sipientib⁹. multi
per immodera
tas fatigationes,
in tedium addu
cti sunt, & clanguit
virtus eorū

&

et abierunt re-
trorsum & reuo-
luti sunt ad volup-
tates carnales fa-
ctiq; sunt in deri-
sionem spiritibus
nequam, bona
est vexatio car-
nis, quia aduer-
satur concupiscen-
tiis immunditie
sed si mensuram
exuperet, inutilis
est, quia suffocat
deuotionem con-
templationis, &
lumen eius extin-
git: Propter hoc
memento homo
fragilitatis tue vt
caute gradiaris
in via dura quam
in recessus es, &
patienter agas in
festinatione tua,
ne ruina pacia-
ris, dirige in con-
siliis sapientium
cunctos labores
tuos non in pro-
prio

oz wery, & they went a-
waie backward, and are
reuolued agayne to car-
nal oz fleshely voluptu-
ousnes, & they are made
a laughyng to scozne to
wicked spirites: good is
the vexatio oz punishe-
ment of the flesh, bicause
it is aduersant agaynst
the concupiscence of vn-
cleannes, but if it excede
measure, it is vnprofita-
ble bicause it suffocateth
oz strangleth the deuoti-
on of contemplation, &
quencheth the light ther-
of. O thou man, haue
thou mynde therfoze of
thy frailenes, that thou
mayst go warely in the
harde way, whiche thou
hast entred into, and do
patiently in thy hasting
oz festination, lest þ suf-
fre ruine oz decay, dresse
ail

al thy laboꝝ in the coũ-
cels of wiſe mē & not in
thyn owne wit oꝝ myud
and thou ſhalt not be cō
foũded in thyn outgate,
tempt not the loꝝd of he
uen, as they whiche nat
takyng hede, outwardly
caſt awaye the charge &
cure of themſelves, and
they haue truſt that the
power of our loꝝde ſhall
be made meruailous in
them after as in the an-
cient daies. To theſe take
to thee the erudiſiō and
diſcipline of cōtēplation
whiche I haue ſhewed
from the loꝝd & comfort
in that thyne abiectiō.
We ſittyng together in y
chapterhouſe to heare a
leſſon of the rule in the
feaſte of ſaincte Mary
Magdalen, my loꝝd the
angell ſtoode afoꝝ me, &

A. b.

ful-

prio ſenſu : & nō
confundelis in
exitu tuo. Do-
minatorem cœ-
li ne tentes ſicut
qui incaute ſuꝝ cu-
ſam abiiciunt, &
habent fiduciam
quod miſericetur
in eis potentiado
mini ſecundum
dies antiquos.

Ad hec ſume ti-
bi eruditionem
& diſciplinam cō-
tēplationis : quā
annuntiavi a do-
mino, & conſo-
lare abiectiōē
tuam in ea. Con-
ſidentibus ho-
bis in capitulo ad
audiendam leſti-
onem : regule in
feſtinitate ſancte
Marie Magdele-
ne aſtitit corā me
dominus meus,
et preſentem ſer-
monem, cōgruo
ſine

fine cōpleuit, di-
cens. Nūc atten-
dite, O homo qui
in solitudine vitā
ducere elegisti et
voluptatibus se-
culi renunciaſti:
qualē fructū affi-
ras sunt enim alii
qui hoīm qui pl⁹
amant solitudinē
propter libertatē
proprie volunta-
tis quam propter
fructū boni ope-
ris. quod si in bo-
no perseueraueris
condonabit tibi
dominus, quod
oculus non vidit
nec auris audiuit
nec in cor homi-
nis ascēdit quod
vobis preſtaredig-
netur: qui viuunt
et regnat deus p^r
infinita secula. Itē
culorum Amen.
¶ Cum adſſet fe-
ſtiuitas beati la-

fulfilled this present ser-
mon w a cōuenient end
ſaying: ¶ mā now take
hede, y^e which haſt choſen
to leade thy life alone, &
thou haſte renounced oz
forſaken y^e voluptuous-
neſſe of y^e worlde, what
fruite thou bz yng forth.
¶ Truly ther ar ſom men
which loue moze to be a-
lone for the libertie of
their owne wil, than for
fruite of good worke, but
if thou perſeuer oz abide
in goodnes, the lord ſhal
geue to thee the thyng
which the eie hathe not
ſene nor y^e eare hath not
hearde nor hath not as-
cended into the heart of
man, whiche he myghte
bouchſafe to graunte to
you, whiche lyueth and
reigneth god by the infi-
nite world of worldes.
Amen. ¶ Whā the feaſt

of saynt James the apo-
stle was in hande in the
first euensong the angel
of the lord appered a-
foze me, and I did as the
wziter of these sermons
enticed me, and I asked
of the aungelle that he
wolde please oz vouches-
safe to pronounce the ti-
tle whiche was to bee
wzite in the begynning
of this boke. And by &
by he assented to my pe-
tition, and sayd: This is
the booke of the wayes
of god, which was shew-
ed of the angel of god,
most high to Elizabeth
the handmayd of Christ
the luyng God, in the
fyft yere of her visitati-
on in the which yere the
spirite of the lord hath
visited her, to the helthe
of all them whiche take
& perceyue these father-

cobi apostoli: in
prima vespere, ap-
paruit angelus do-
mini coram me,
feci itaq; sicut sug-
gesserat michi co-
scriptor sermonu-
istorum: ac petii
ab eo, vt titulum
qui i capite libri
huius scribendus
esset, pronuncia-
re dignare. Qui
contiuuo peticio-
ni me assentiens
ait. Hic est liber
viarum dei: qui
annunciatus est
ab agelo dei altis-
simo, Elizabeth
ancille Christi et
dei viui, in quin-
to anno visitatio-
nis eius, quo visi-
tauit eam spiritus
domini, ad salu-
tem omnium qui
paternas admo-
nitiones dei, gra-
ta benedictione
perci-

cipiunt, & erat
annus dominice
Incarnaatonis
millesimus cen-
tesimus qninqua-
gesimus sextus.

¶ De via adolef-
centū. Sermo
ix. caxvii.

Mense au-
gusto qui
est die nē-
sis, mane post vi-
gilias matutinas
cū essem cubans
in lectulo meo,
neq; adhuc som-
num cepisse, su-
bito apparuit co-
ram me angelus
domini, & prę-
sentis libri nonū
sermonem initi-
auit his verbis:
Ecce ego habeo
aliquid ad vos di-
cendum qui in iu-
uentute positi e-

ly monitiōs oz warnin-
ges with a thaukefull
blessyng. and it was the
yeare of our lordes in-
carnation, a thousand, a
hundred fifty and six.

¶ Of the way of adole-
scence. that is of them whiche
be yong. and aboute seven
yeares. A sermon.

In the moneth of
August the. v. day
of that moneth, in
the moornyng after ma-
tens, when I was cou-
ched in my litle bed, noz
as yet I toke no sleape,
sodeinly appeared afore
me the angel of our lord
and began then ynith se r
mon of this presēt boke
with these words. Lo oz
behold I haue somwhat
to say to you, which are
put oz set in yowth as a
lyly

lyly which afoze y sonne
rūyng oz spryngyng was
close oz shette, and when
the sonne shined in his
bertue, then he openeth
him selfe and deliteth in
the ardure oz heate of y
son, so is a man, & so his
fleshe flourisheth in his
youth oz yonge age, and
he many waies touched
deliteth his mynde, and
is resolued of the softe
glosyng oz flatterpnyng of
his naturall heate: here
you therfore chylderne,
and in the wordz of my
ministry perceyue the
calling of your most best
father from heuen, whi-
che shall geue to you a
place of most sweete ame-
nitie oz pleasure afoze y
seate of his glozy, if you
wyll chose to walke in
his counsels: lerne first
to

his, quasi lilium
quod ante solis
ortū clausum e-
rat, & quādo sol
splendet in virtu-
te sua aperit se, et
delectatur in ar-
dore solis, sic est
homo & sic flo-
ret caro eius in
iuuentute sua, et
delectat mētem
suum multis mo-
dis tactus, ac re-
solvitur ab inna-
ti caloris blandi-
mento. Audite
itaq; filii, & per-
cipite in verbis
ministerii mei,
vocationem op-
timi patris vestri
de cælo, qui da-
bit vobis locum
dulcissime amē-
nitatis ante soliū
glorię suę, si ele-
geritis ambulare
in consilijs eius.
Discite impri-

mis timere domi
nū cœli, et assue
scite icuruari sub
iugo timoriseius
ab initio adoles
centię vestrę.

Ecce preparauit
in inferno crude
li ignem & sul
phur, & flagella
multa nimis, &
morsus amarissi
mos hominū
spirituum facien
tibus mala pusil
lis & magnis, &
nulli parcit etati:
propterea dico vo
bis, Discite conti
nere vos ab om
ni opere malo, et
custodite innocē
tiā vestram tanq̃
aurum electū cu
ius precium in de
corē adhuc igno
ratis. cum autem
seuerit intelle
ctus vester, tunc
cognoscetis &

to dreade or feare y lord
of heauen, and often cu
stome your selues to be
bowed doune vnder the
yoke of his dreadd or fear
from the beginnyng of
your youth. Lo he hath
prepared in the cruel hel
fyre and byrmstone, and
hugely many scourges
and most bitter bitings
of the horrible spirites,
doyng yll to small and to
great, and spareth none
age: therefore I saye to
you, learne to conteyne
your selues from all yll
workes, & kepe your in
nocency as chosen gold,
whose price in beautiful
nesse as yet you knowe
not, forsothe when your
vnderstandynge shall
growe in age, than you
shal know, and you shal
taste therof the fruite of
myrthe

myzth which no manne
knoweth, but he that ta
keth it, O you litle chil
dren, the counsell of our
lorde is that whiche I
say, lo there is in youre
bosome a treasure desy
rable & precious aboue
all the rycheffe of the
wozrde, that is the pre
cious stone of your vir
ginitie, you shall be bies
sed if you wyll keepe it,
taste nat that thyng so
precious in y myze, nor
chaunge it not for a vile
delectation, whyche is
but of one moment, for
ones taste awaye, it can
no moze be found again
that is the propre signe
of our fraternitie in he
uen, and therfore singu
larly we delite in theym
in the earthe whiche we
fynde: or see signed with
our

gustabitis ex ea
fructum letitiz, 8
quain nemo no
uit nisi qui acci
pit, consilium do
mini est filioli,
quod dico: ecce
in sinu vestro est
thetaurus deside
rabilis & precio
sus super omnes
diuitias mundi:
hoc est virginita
tis gemma. Beati
eritis, si custodie
ritis eam, re tam
preciosam nolite
proicere in lutu,
neq; pro vili de
lectamento quod
est vnus momē
ti cōmureris eam
quia semel abie
cta, amplius inue
niri non potest
ipsa est fraternita
tis nostre in cœ
lo proprium sig
nū, & propterea
singulariter in eis
de

delectamur inter
ra, quos titulo no
stro signatos esse
videmus. quod si
placuerit animæ
vestræ custodire
eam: Attendite
vobis ut non in
quinetis eam in
negligentiis leui
tatis vestre decli
nate cum pauore
cordis ab irrita
mentis immun
ditie, et fugite co
fubulationes &
collusiones adol
lescentularum, et
corruptoribus e
arum nolite soci
ari Custodite os
vestrum ab impu
dico sermone, &
declinate aurem
vestram ab eo, &
ab omni turpitu
dine oculos ve
stros & manus
abstinete: audite
& intelligite scri

our title, and if it please
your soule or mynde to
keepe it, take heede to
youre selues, that you
defyle it not with the
negligence of your light
nesse, decline with the
feare of your harte from
the prouokinges of vn
cleannesse, and flee from
the confabulations and
collusyons of yong weu
ches, and keepe you no
felowshyppe with the
corrupters of theym.
Keepe your mouth from
vncleane or foule wo
rdes or talkynge, & bowe
away your eare from it,
and abstepne youre eies
and your handes frome
all foule tythynesse.
Heare you and vnder
stande the scripture of
a wyse manne, whiche
sayth, Happy is the whi
che

che hath not knowē the
bedde in synne, he shall
haue fruite in respect of
holy soules: and he whi
che is gelded, and hath
not wrought by his han
des iniquitie, there shall
bee gyuen to hym the
chosen gyfte of faythe,
and the moſte accepta
ble lotte oz chaunce in
the temple of the lord.
Whā I required of hym
of that scripture whose
it shoulde bee, he sayde:
The holy ghoſte ſpake
it by the mouthe of a
wyſe man. And ſtreight
ways he was taken frō
myne eies, noz he wold
not moze ſuffre no que
ſtion to be asked of him.
After theſe agayne he
ſette to and ſayde: Yet
I ſhall add: to ſpeake
to my bzetherne and fe

D.i.

lowe

pturā ſapiētis quę
dicitur felix ſterilis
& incoinquinata: 74
quę neſciuit tho
rū in delicto, ha
bebit fructū in re
ſpectione anima
rum ſanctarū, &
ſpado qui non o
perat⁹ eſt perma
n⁹ ſuas iniquita
tate: dabit ei fidei
donū electū, &
ſors in tēplo dñi
acceptiſſima. De
hac ſcriptura cū
requiſiſſem ab eo
cui⁹ eſſet? ait, Spi
ritus ſanctus per
os ſapientis, locu
tus eſt, ſtatim quę
ab oculis meis ab
latus eſt, neq; am
plius interrogari
ſeſe conceſſit.
Poſt hęc rursus
adiexit, & dixit:
Ad huc addam
loqui fratribus et
conſeruſ meis

admo

admonitiones pa-
tris eorum. Filii
adducite vobis
in consuetudinē
mores sanctitatis
in floribunda x-
tate vestra, quos
in tempore ma-
turitatis vestra
possitis exercere
aperte in hoc mo-
res vestros, vt si-
tis verecundi, mi-
tes & sobrii, hu-
miles & miseri-
cordes, & paciē-
tes estote ad cor-
rectionem & do-
ctrinā sapientū
diligite & inue-
stigate, fugite ve-
ba mēdatii & me-
litie, furta, come-
sationes, & rixas
& ludos, quos a-
uaritie adinuenit
et eos qui pręstāt
occasionem im-
munde voluptati
expedit & vobis

low seruantes, the war-
nyngs or admonitions
of the father of them. O
you childzen bring it in
custome to you, the ma-
ners of holynes in your
flouryng age, whiche
you maye exercise in the
tyme of your rypenesse,
sharpe your maners ther
in, that you may be aba-
shed from yll, meke and
sobze, lowly and mercy-
ful, and be pacyent to cor-
rection, loue you & serch
the doctrine of wise men
and fle from lying wo-
des, and fro wordes of
malice, and theft or stea-
ling, mucheeatynge, and
strives, and such playes
or gamyng, which aua-
rice hath found, and fle
from them whiche geue
occasion of vncleane vo-
luptuousnes: it is expe-
dient

diente also to you to in-
tende to often praier, for
why a praier procedyng
from an vndefiled con-
science, is in heauen as
incēse of swetnes, make
supplication to your ma-
ker whiche hath created
you, that he may keepe
you vndefiled from this
worlde, and trust not in
the lengthe of this lyfe
present: for youre ende
from hens is vncertain:
this is the beautie and
fayrenes of your waye.
O you adolescentes and
yong persons immacu-
late, walke therin, and
you shall be chyldren a-
miabie to our lord, and
lyke to the aungelles of
god in heauen, to whose
felowshyp our lord Je-
su Christe may vouches-
afe to bring you, and he

D.ii.

is

orationi frequen-
ter intēdere, quia
tanquam suauita-
tis incensum est
in cēlo, oratio de
immaculata con-
scientia proce-
dens: supplicate
creatori vestro,
ut emaculatores
vos custodiat ab
hoc saeculo, &
nolite sperare in
longiturnitate vi-
te prēsantis, quia
incertus est, exitus
vester: hec est vie
vestre pulchritu-
do. O adolescen-
tes & iuuenes im-
maculati, ambu-
late in ea, & eri-
tis filii amabiles
domino, & simi-
les angelis dei in
caelo, ad quorum
societatem duce-
re vos dignetur
Iesus Christ dñs
noster, qui est be-

ne-

nedictus & lau-
dabilis cum patre
& spiritu sancto
in sempiterna se-
cula. Amen.

is blessed and laudable
with the father, & with
the holy ghoste in euer-
lasting woꝛldes. Amen.

De via infantū.

Sermo decimus.

Cap. xviii.

Of the waye of In-
fantes. A sermon.

CVM esset
completus
per angelū
sermo pꝛecedēs
in vigilia assump-
tionis sancte de-
genitricis Marię
rursus in ipso die
festo in tempore
diuini officii vi-
sitauit me, & ait
Ecce adhuc volo
cōsummare sermo-
nes meos, quon-
iam adhuc locu
est, et habeo ali-
quid breuiter di-
cere ad infantes.
qui nesciūt se cu-
sodire pꝛopie-

In the bigill of the
assumption of our
Lady, whan the
sermon afoze reherſed,
was completed by the
angell, in the same feast
full daye, in the tyme of
diuine office, the angell
viſited me agayne, and
ſayde: Lo yet I wyll ſay
and make an end of my
sermons, ſoz there is yet
place, and I haue ſome
what ſhoztly to ſay to in-
fantes, whiche can not
kꝛepe them ſelte ſoz ig-
noꝛaunce, theſeſoz it be-
ho-

honesty to admonyſhe or
warne theyr mothers,
that they maye kepe the
with the dreade or feare
of god chaste and imma-
culate, that by chaunce
they perishe not. And so
that I asked and sayd:
LORD what is that whi-
che thou hast sayd (chast
and immaculate) what
can infantes do wherof
they mai defile their cha-
stite, and if they do any
thyng amysse, dothe not
ignorance excuse theim.
And he sayde: They de-
fyle oftentimes theyr
chastite with vncleane
wordes, and with wo-
rkes, suche as they may
performe, and although
they may doo it by igno-
raunce, yet they bee not
without faute, for that
they were not therefore

D. iii.

cha

96
ignorantiā. pro-
pter quod oportet
admoneri ma-
tres eorum, ut cu-
stodiant eos cum
timore dei castos
et immaculatos,
ne forte pereant.
Ad hæc ego sub-
iunxi, interrogās
& dicens: Quid
est dñe q̄ dixisti
castos & imma-
culatos? quid fa-
cere possunt in-
fantes, unde casti-
tatē suā cōmacu-
lent? nōne et si qd
delinquūt, igno-
rātia eos excusat.
Et ait: Castitatē
suā verbis immū-
dis sepe coinqui-
nant & operibus
qualia & ipsi per-
ficere possunt: et
quamuis per ig-
norantiā faciāt, ta-
mē sine reatu nō
sunt, & pœnam

om

omnino nō eua-
dere possunt de
hac vita migrātes
quia neq; ab ali-
quo sunt castiga-
ti, neq; per seip-
sos pœnitētiā de-
licti habere scie-
bāt. propterea ca-
stigari debēt à pa-
rentibus; pro de-
lictis suis, quia si-
cut mala facere
assuescunt, ita &
bona facere disce-
rent, si per castita-
tem ad hoc nutri-
rentur, q̄ autē di-
xi vt īmaculatos,
pro ipsis dixi qui
cū paululū de sep-
tennio exierint,
tunc amplius se
cōmaculant pra-
uis operibus quia
plus nouerūt cō-
gitare de malo,
quoniā non sint
prohibiti ab eo,
nā & ipsi inquan-

chastised of any bodye,
noz they knewe not of
them selues how to doo
penaunce for their fault,
therefore they ought to
bee chastised of their pa-
rentes for theyr fautes,
for as they are accusto-
med or bled to dooe yll:
so should they learne to
doo well, yf they were
nourished therto by cha-
stite: In that I sayde,
Immaculate, I sayde
it for theym, which whē
they a lyttell bee paste
seauen yeaeres, then the
more they defyle theym
selues with yuell woꝝ-
kes: for why they than
knowe to thynke more
of euyl, for also they as
muche as they maye,
woozke the woozkes of
vncleannesse, so that
they whyche bee ioyned
in

94
in kynrede, are often
coupled, not knowynge
what they doo: There-
fore suche if when they
dye frome this worlde,
they suffre great peynes
till they may bee made
pure, for why, no spotte
may enter into the king-
dome of heauen, that
therefore is theyr pery-
shyng, wherof I sayde
afore, and the lesse they
bee holpen with prayer
and almesse of theyr
frendes, forsoothe the
more greuous and more
longer they are puni-
shed, for that they be-
leeue that they neede no
healpe of prayer or al-
messe to bee doone for
theym. I saye to you
theyr parentes, and to
you whyche haue kee-
pyng of yonge. I tell

D.iiii.

chil-

tum possunt ope-
ratur opus impu-
dicitia, ita ut ger-
manitate contin-
et saepe copulen-
turnesciētes quid
faciunt. Tales igitur
si de hac vita
migrant, magnas
pœnas sustinent,
quousq; purificē-
tur, quia nulla o-
mnino macula in-
regnum dei potest
intrare. Hoc er-
go est illorū perire,
de quo supra
dixi, tanto autem
gravius ac diutius
punītur, quo-
minus orationi-
bus elemosinis
amicorū adiuvā-
tur pro eo q̄ eis
indigere nō cre-
dantur. dico vo-
bis parentibus et
quicunq; parvulorū
custodiam
habetis: accēdite

quomodo in magna cautela eos custodiat, quia in vos redundabunt delicta eorum, si neglexeritis eos. prona est per se omnis caro in malum, et idcirco nolite enutrire eos in vanitatibus vestris, neque inclinetis eos ad ebrietatem, et fabulationes vanas & pravas, neque ad superbiam inducat, eos per delicatam educationem. prohibete eos a verbis impudicis et conuitiosis, et obsceno cantu, & lusu, & malis, & rixis & vagatione incauta, ne rideatis super delictis eorum, sed magis in virga mansuetudinis & verbis

chylidren, loke vnto how you maye keepe theym with muche cautele or beyng ware of theym, for in you redoundethe their fautes, yf you bee neglygent of them: all fleshe by hym selfe is ready to noughtynesse or to yll: and therfore noz ishe nat them in your vanities, noz incline theym not to dronkennes and to vain and shreude talking or tales tellynge, noz induce not the by delicate educatiō to pride: for byd them from conuitions and vncleane or foule woozdes, & from sylthy songes, and from yll playes, & from strife, & from vnware vagatiō laugh not at their fautes, but make the afraid with woordes of coꝛrectiō and

and with þ̄ rod of meke-
nes: for they wille bee
stoute bold and sturde,
if they bee leste to theyz
owne wyl. Begyn ther-
fore in the moorning of
theyz age, to bow them
to the dreade and feare
of oure lord, and take
you charge to styll into
theyz eares, and to tea-
che them the articles of
the holy fayth and prai-
ers to god, and al thyng
whyche perteyneth to
good maners. Forsothe
the angell made an end
of this sermon in the vi-
tas of the Assumption
of our Ladye, with the
settyng to of these wo-
des: Nowe forsoth you
moste deare chylderne,
how fayre is your way,
runne in it. O howe a-
myable is your father:
howe

98
correctionis ad-
stete eos, quia
contumaces erūt
si proprie volun-
tate relinquātur.
Incipite autē ab
ipsa aurora ata-
tis eorum, flecte-
re eos ad timorē
domini: & initia
sacræ fidei, & o-
rationes dei, &
omne quod ad
mores bonos per-
tinet, auribus eo-
rum frequenter
instillare curate.
Consumauit au-
tem hunc sermo-
nem in octaua as-
sumptionis, ad-
iectionē verborū
istorū. Nunc au-
tem filii charissi-
mi q̄ pulchra est
via vestra, curri-
te in ea. O quam
amabilis est pa-
ter vester, quam
preciosū est præ-
miū

miū vestrum &
rethnum aliorum
quod vobis pra-
stare dignetur, fi-
lius qui manet in
patre & pater in
filio manēs cum
spiritu sancto in
secula seculorū.
Amen.

Protestatio ange-
li de annuncia-
tione libri via-
rum dei.

CVM esset
pœne con-
summati hu-
sermones in festi-
uitate apostolo-
rum Petri & Pau-
li, ante horam d-
mini officii, fui o-
rans in secreto &
apparuit in con-
spectu meo ange-
lus domini, et le-
citur est audien-
te me: verba hæc.

Holwe precious is your
rewarde, and the kyng-
dome of heauen, whiche
he may please, & bouches
saue to graunte to you,
& soonne with the holpe
ghost i woordes of wo-
des. Amen.

The protestacion of
angel of the shepheard of the
booke of the wayes of god.



When I was
these ser-
mons war-
allmooste
consumma-
ted oxiyni-
shed, in the feast of the
apostles of Peter and
Paul, afore the houre
of the dypnye office, I
was prayeng in secrete
place & there appered in
my sighte the angel of
the lord, and I herynge
him, he spake these wo-
des.

des. To the byshoppe of
Treuerense, and to the
byshoppes of Colayn &
of Maguncies, it muste
be showed to you, from
the lord god greate and
to be fered, and from the
angell of the testament
of thys booke, that you
may shew these wordes
whyche you shall fynde
in thys present booke, to
the Churche of Rome &
to all the people, and to
all the church of god, as
mende youre selles, and
be you conuerted frome
youre errours, and take
not disdainfully this ho
lye and diuine monici-
on or warnyng, for they
be not of mans Inuen-
cyon, truely I speake to
you by name, for that in
thys prouince, you haue
the name of religion,

rede

99
Treuerensi epis-
copo, et Colonie
et Maguncie epis-
copis, annūciatū
sit vobis a domi-
no deo magno &
tremēdo, et ab an-
gelo testamēti li-
bri huius: vt hæc
verba que inue-
neritis ī presenti
libro, annūciētis
Romane eccle-
sie, totique popu-
lo, & oī ecclesie
dei emendate vo-
sipsos, et conuer-
timini ab erroribus
vestris: et no-
lite indigne acci-
pere admonitio-
nem sacram et di-
uinam, quia non
sunt hæc ab homi-
nibus inuenta: di-
co autem vobis
ex nomine: quo-
niam in ista pro-
uincia nomen re-
ligionis habetis.

legite

legite & audite
monitiones di
et suscipi
placida me
nolite arbi
hec figmen
mulierum
no sunt. sed
a deo patre
omnipotente
qui est fons & o
rigo omnis boni
tatis, quid autem
vobis dico, rete
ris omnib⁹ dico.

HEC adiura
tio conscri
ptores ser
monum istarum
Adiuro per do
minu et per ange
lum eius, omnem
qui transcripserit
hanc istam: ut
diligenter eum co
mendet, et hanc
adiuracionem eo
diei suo ascribat.

FINIS

rede and here these dy
upne monitions, or war
nynges, and take them
with a pleasaunt mynde
and suppose uot them to
be fygmentes, or fay
nynges of women, for
they be not so, but they
bee of god the father al
mighty, who is the well
and sprynge, and begin
nyng of al goodnesse: for
sooth that I say to you,
I saye to all other.

Thys is the adiura
cion of hym, that
wrote these sermons or
boke. I adiure by y lord
and by his angell euery
one that shal transwryte
thys boke, that diligent
ly he may amend it, and
that he may wryte thys
adiuracion to this boke.

Laus deo.

